

KENA UPANISHAD



LECTURE 1

1. Vid :

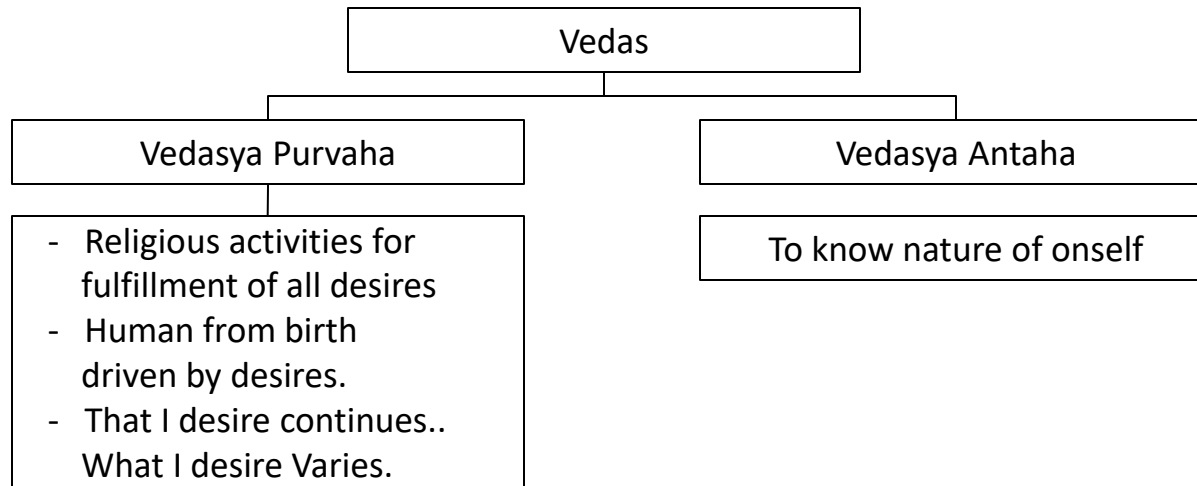
- That through which people know / Acquire knowledge.
- Sruti... heard in Mind through Tapas... given by Lord... Source of Vedic Wisdom.

4 Goals :

- Dharma / Artha / Kama / Moksha.

Rishi :

- Medium.. Pipeline to give wisdom didn't invent wisdom.
- Srooyayeti iti sruti... "Heard" Wisdom.



2. Vedic karmas based on instrument used :

Kayika	Vachika	Manasa
<ul style="list-style-type: none">- Body oriented- Puja / Yagya- Kayika Karma- Physical	<ul style="list-style-type: none">- Verbal- Organ of speech- Prayer	<ul style="list-style-type: none">- Mental- Upasanani.

Benefits of Chanting :

- Punya Prapti.
- Sri suktam
- Rudram
- Soundarya Lahiri

Upasana : Manasa Puja

- More efficacious than physical Puja...
- Do Sandhya Vandanam mentally.
- Visualisation of diety... you will get.... Yatha yatha upasate.. Tadeve bavati....
- Tripura Sundari / Lakshmi Devi / Saraswati.

3 Types of Phalams

- To improve Upadhi / Body / Sense organs / Mind + Intellect.
- Self improvement.
- Get rid of disease
- Need good eyes to see movie.
- Need no disturbance in mind.

- To improve Vishayas objects of enjoyment.
- Need food / wealth

- To improve loka environment
- Peaceful society, not Iraq or Kashmir.

Trividam Karma

Kahikam

Vachikam

Manasam

Trivada Phalam

Upadhi

Vishaya

Loka

Discovery :

- **All Karmas phalam** : Results... have intrinsic defects.. Pay price... life mechanical, no time for thinking / distraction – not introspection.
- Brahmana... “Cultured / Alert / Thinking”.

Mundak Upanishad :

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥

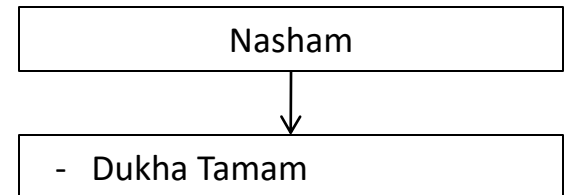
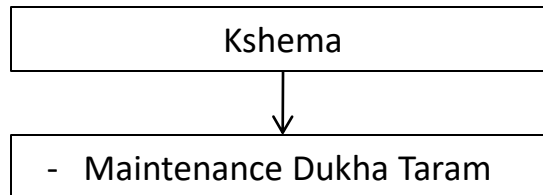
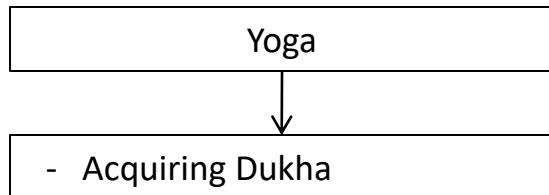
parīkṣya lokān karmancitān brāhmaṇo nirvedam āyān nāsty akṛtaḥ kṛtena,
tad vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭhaṁ.

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma, Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

3 Defects in Karma Phalam :

1) Dukha mishritatvam :

- Not unalloyed pleasures.
- Mixed with pain!
- Higher pay / Higher competition.
- Tension / Anxiety / pain.



2) Atruṭṭi / Apoornatvam – Parichinnam...

Mundak Upanishad :

प्लवा ह्येते अट्टढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥७॥

plavā hy ete aṭṭḍhā yajña-rūpā aṣṭādaśoktam avaram yeṣu karmā,
etac chreyo ye'bhinandanti mūḍhāḥ jarā-mṛtyuṁ te punar evāpiyanti.

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower ceremonials, Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [I – II – 7]

- Accessories involved working people / place / duration.. Finite... how result can be infinite happiness... eternal.
- Mind looks for next higher possibility one house / summer cottage / 2 Cars / 2 Tv's... others envy you... you feel I have less....
- Na Vithena.. Tarpano... no human satisfied with money.. 800 crores scams.. No truṭṭi....

3) Bandakatvam :

- Enslaving capacity....
- Causes dependence...
- Take pills to sleep.... Addiction – Smoker.... Drunker....
- Mental crutches required to be happy!!
- Every object capable of slavery.
- Nonleaning person... strong person....
- Now I need 100 things to say I am fine (car / phone / house).

$$\text{Happiness} = \frac{\text{Things Satisfied}}{\text{Things Desired}} = \frac{10}{1000}$$

- Every external object has capacity to bind you.
- We travel from dependence to more dependence... not to success...

3 Sadhnas (Actions)	3 Phalam	3 Defects
<ul style="list-style-type: none"> - Kahikam - Vachikam - Manasam - Have limitations 	<ul style="list-style-type: none"> - Improvement of Upadhi - Vishaya prapti - Lokaha Prapti 	<ul style="list-style-type: none"> - Mixed with Pain. - Never total satisfaction - Makes more, more shackled. (Psychological dependence) (Slum dweller's rent out... live in Huts)

Infinite Goal :

- Free from 3 doshas... (Poornaha / No sorrow)

Dosha Rahita Sadhyam... "Nirdosha Sadhyam"

Dosha Rahita Purushartha... others are Dosha Sahita Purushartha....

Geetha Chapter 5 :

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ ५.१९ ॥

Even here (in this world), birth (everything) is overcome by those whose minds rest in equality; Brahman is spotless indeed and equal; therefore they are established in Brahman.
[Chapter 5 – Verse 19]

Katho Upanishad :

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।

स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

kāmasyāptim jagataḥ pratiṣṭhām krator ānantyam abhayasya pāram

stoma-mahad urugāyam pratiṣṭhām dṛṣṭvā dhṛtyā dhīro naciketo'tyasrākṣiḥ. (11)

The end of all desires, the foundation of the world, the endless rewards of sacrifices, the other shore where there is no fear, the praise worthy, the great and the wide-extended sphere and the abode of the soul-all these though having seen, and being wise, O Naciketas thou hast with firm resolve rejected them all. [I – II – 11]

- Nachiketa rejected all....
- Shift from veda purva to vedanta.

Purva Mimamsa	Uttara Mimamsa
<ul style="list-style-type: none">- Purva Mimamsa- Athatho Dharma Jingyasa	<ul style="list-style-type: none">- Atatato Brahma Jingyasa

- What substance / goal.. Gives defect free result called “Brahman”.
- Where can I get Brahman?
- **Shocking information :**
 - “Tat Tvam Asi”.
 - That Brahman.. Defect free goal you are seeking is “You yourself”.
- Ideal Bride – Not there... seeking I – mother drops job....
- No more seeking Brahman.. Brahman not object to be accomplished....

Before Vedanta	Job of Vedanta
<ul style="list-style-type: none">- I am finite, lacking person.- My vision – “Apoornaha”, “Ayam Jivaha”- I need things / money / people to be happy.	<ul style="list-style-type: none">- Helps me to Analyse, whether I am Brahman or not....- I am happy myself.

Mundak Upanishad :

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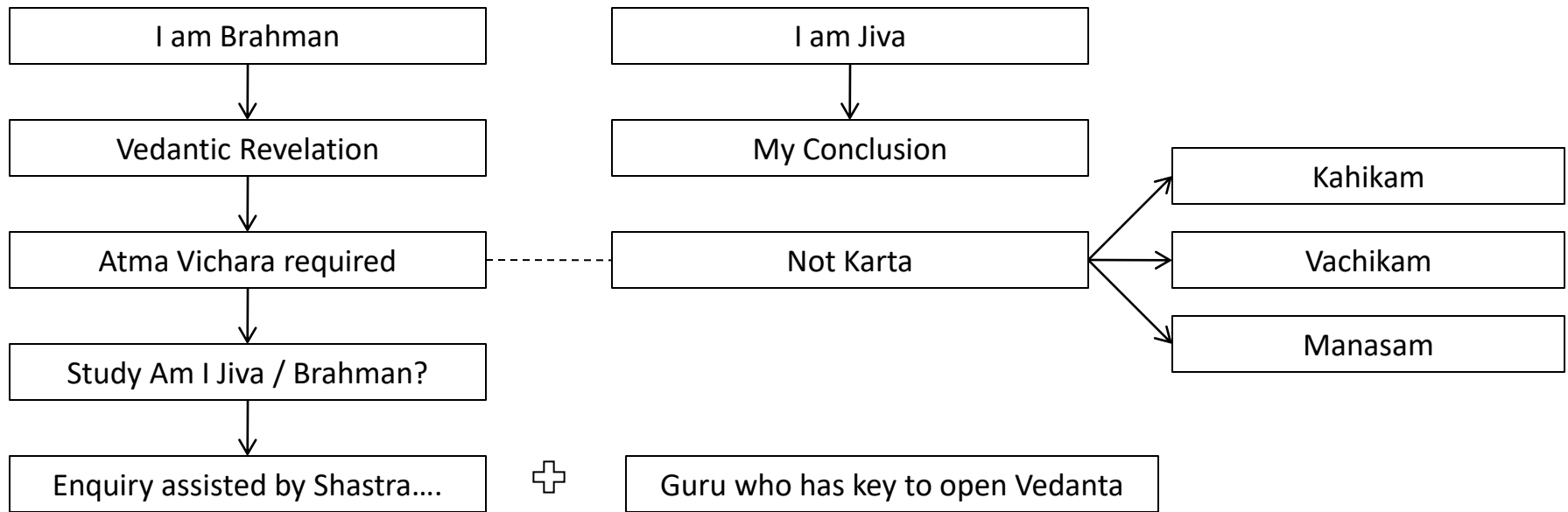
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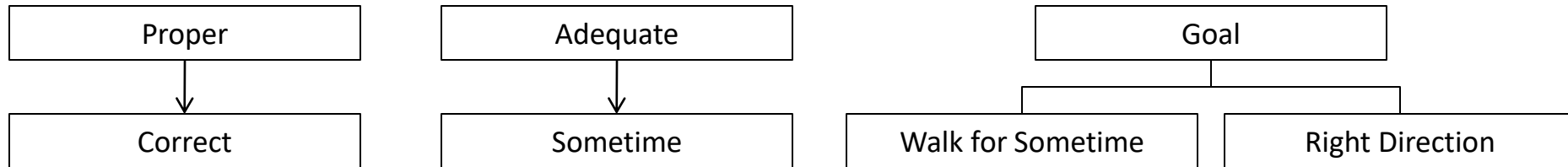
- Defect free goal is called Brahman in English, Brahma in Sanskrit.

Brahman is :

- Satyam / Jnanam / Anantham.
- Nishkalam / Nirantaram / Jagat – Srishti – Laya Karanam.
- Glorification of Brahma Lakshanam....
- That Brahman which you want to accomplish is Tat Tvam Asi.
- Mind normally extrovert... 1st time – Turns inward. What I am seeking.... I already Am... sought not different from seeker.



- Guru, Shastra, Upaya Sahita Shastra Vichara = Jnana Yoga.



- I am Jiva notion... taken for granted... I need Toy / business / Money / Wife... Children to be happy + secure....
- Jeevatva Branthi Wrong delusion.
- I am Brahma new status comes. Its not new things gained.... (Karna.... I am Pandava changes status).
- Vedanta helps me to own up Brahman (No action required).
- Freedom from Apoornatvam / Jivatvam = Moksha.

- All 4 Vedas have same teaching....

Upanishad :

- Going to teacher + destroying samsara. (ignorance)

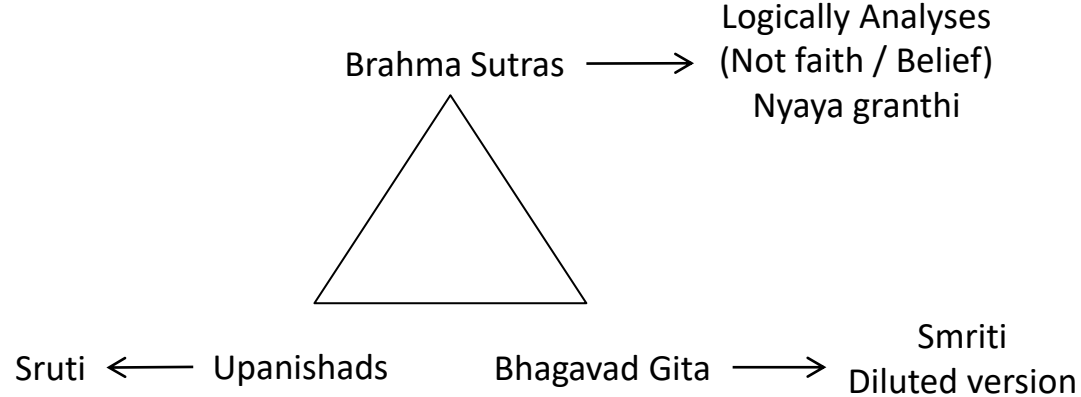
One Guru – Sishya	Several Teachers – Several Students	One Teacher – Many students
- Mundak Upanishad	- Chandogya Upanishad - Brihardanyaka Upanishad	- Prasno Upanishad. 6 Students.

- 1180 Upanishads... 108 popular – 10 studied... because of Shankaras commentaries....

S. No	Upanishads
1.	Isa Upanishad
2.	Kena Upanishad
3.	Katha Upanishad
4.	Prasna Upanishad
5.	Mundak Upanishad
6.	Mandukya Upanishad
7.	Taittiriya Upanishad
8.	Aitareya Upanishad
9.	Chandogyo Upanishad
10.	Brihardanyaka Upanishad

Voluminous

PRASTHANATRAYAM



- Kena Upanishad = Brahmana Upanishad.. Prose form...
- Mundak Upanishad = Mantra Upanishad... Poetry form....
- 1st word Kena... therefore Keno Upanishad.
- Similarly Ishavasya Upanishad... Isa Vasyam.... 1st Word.

Atharvana Veda	Sama Veda
<ul style="list-style-type: none">- Mundak Upanishad- Prasno Upanishad- Mandukya Upanishad	<ul style="list-style-type: none">- Keno Upanishad- Chandogya Upanishad

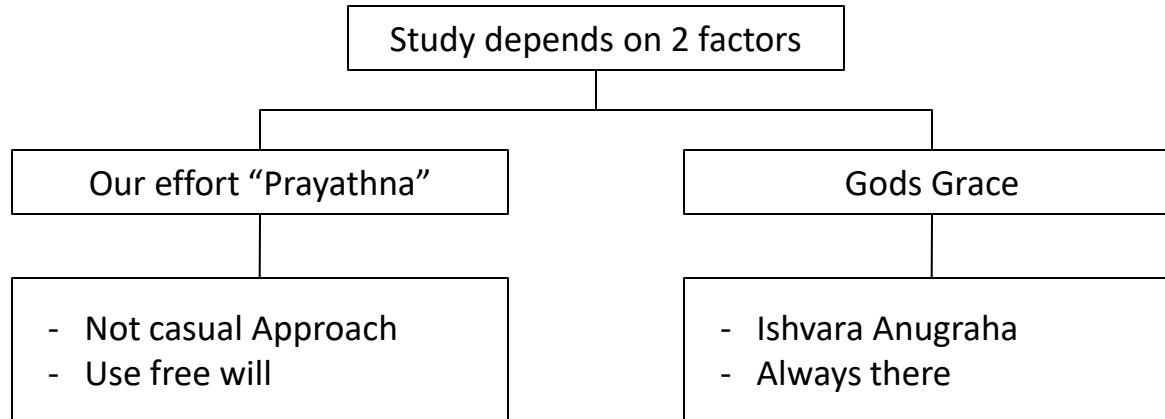
SHANTIMANTRA

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकरोद
निराकरणमस्त्वनिराकरणं मेऽस्तु
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु
ॐ शान्तिः शान्तिः शान्तिः

*Om apyayantu mamangani vak pranaschaksuh
srotramatho balamindriyani ca sarvani
Sarvam Brahmapanisadam ma'ham Brahma nirakuryam ma ma Brahma nirakarot
anirakaranamastvanirakaranam me stu
Tadatmani nirate ya Upanisatsu dharmah te mayi santu te mayi santu
Om Santih! Santih! Santih!*

May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishad-s. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishad-s repose in me delighting in the Atman! May they in me repose!

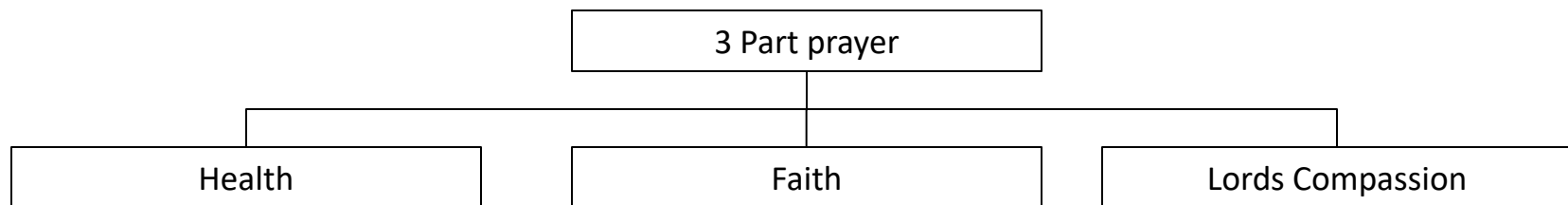
Om Peace! Peace! Peace!



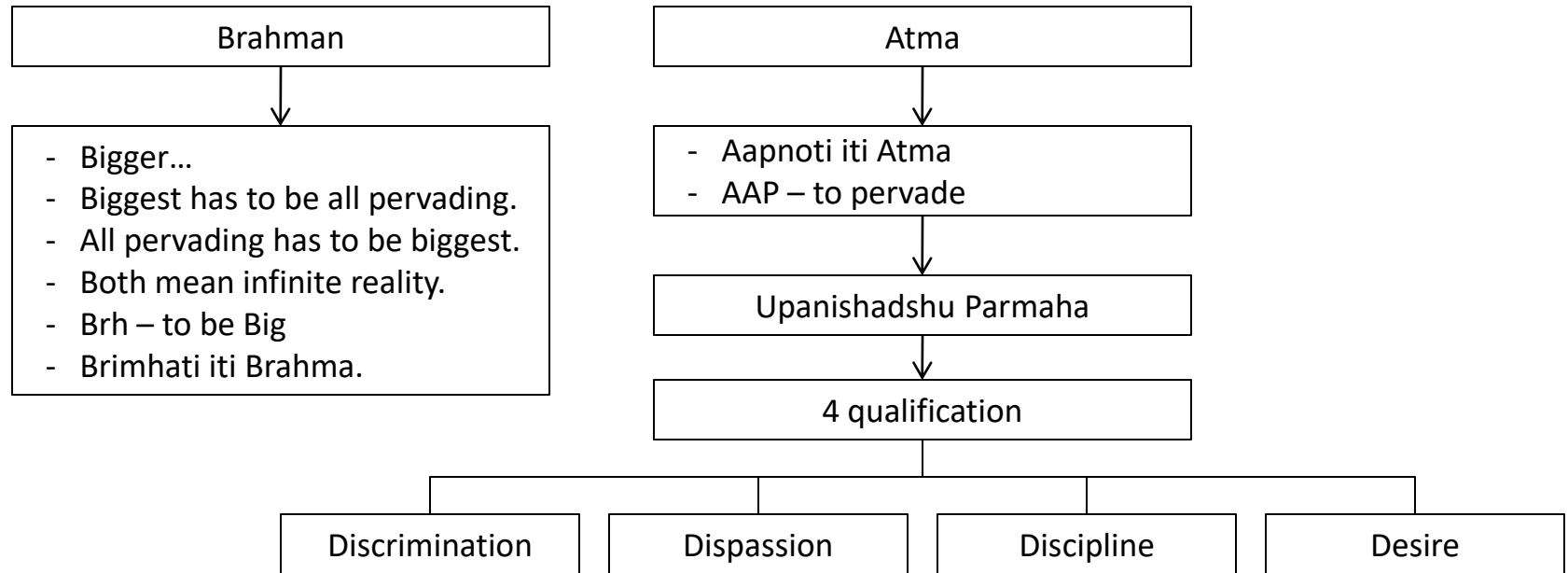
- Ask for mental + Physical Health.... For Nishkama Karma... to serve others.

Vedanta Says :

- Mistaken world = Brahman
- Mistaken Brahman = World
- Mistaken Rope = Snake.
- Whats not available for perception + science. We say is nonexistent....
- Why evil?
- Therefore God not Omniscient....
- Belief in God creates rational problem....
- Yadroshi Maha Deva. }
Tadrashya Namoh Namaha } Lord I didn't know what form you are....
- Whatever be your nature, to that Nature I offer my prostration....
- My intellect tends to reject God + Brahman.... And I pray for faith to hold my intellect in God / Brahman...
- My limitation is that I have not known you.... Aham Brahma Na Kuryat.. Let me have Sraddha.. Not to reject Brahman.... Let Ishvara not Reject me....
- Anirakaranam Astu... let me not reject lord.. Let me have devotion / Sraddha.
- Anirakaranam me Astu... let lord not reject me... Let lord have compassion on me!



- Tad Atmani Niramey.. I am obsessed with knowledge.
- Committed... not causal..... Brahma known as Atma.. All pervading.



Discrimination :

- Physical + Material growth should be subservient to spiritual Growth.
- Spiritual priority is discrimination.
- Spiritually rewarding not materially rewarding.

Dispassion :

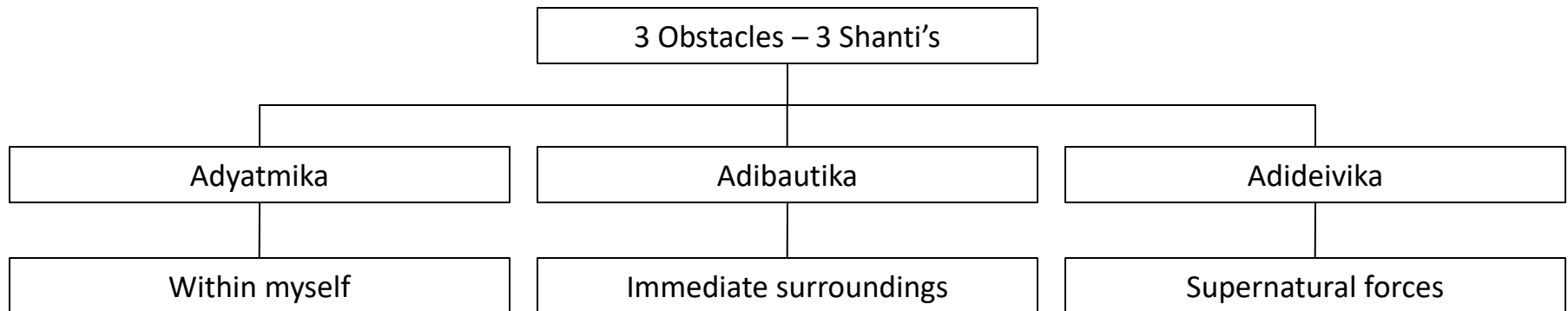
- Secondary nature of seeing material growth as subservient / incidental / subject to arrival – departure.
- Not obsessed / passionate with materialism.

Discipline :

Physical	Sensory	Emotional Health	Intellectual
- Body should sit for one hour.	- Mind in class not in USA	- Raaga / Dvesh/ Karma / Krodha / Moha / Madha / Matsarya... - Healthy virtues moral values mind should have.	- Logical / Rational Mind.

Desire :

- For inner freedom.. Now I am slave of world.. World can make me depressed / happy/ irritated / insecure.
- I am slave of Boss / Wife.... People determine I am happy / not... I should have mastery over my emotion / my inner condition, internal freedom”.
- I decide what my mental condition should be... not wife / children / Boss / Subordinates / Music / food.
- I should work to develop 4 D's... Bagawans grace... catalyst / complements... can never substitute / Compromise.



Upanishad has :

- 4 Chapter / 25 Verses.
- Chilli Upanishad – Powerful Upanishad...
- One should learn Brahma Vidya from Guru only. Guru has to Rub off all Misunderstandings.
- Rishi – Transferor of Veda... / Not composer of Veda...
- Most Ancient, therefore has validity.
- **Mundak Upanishad** : Teacher → Angiras
Sishya → Shaunaka
- Here no Name of Guru / Sishya....

Fundamental Ideas :

1) Physical body – Made of matter.... Material in nature.. Full of Chemicals.

Science :

- Iron / H₂ / Potassium... All... “Imbalances” are a problem...
- To cure disease... we add Chemical because Body is already full of chemical...

Shastras :

- Pancha Bautika Shariram.... Body of 5 Elements.

Earth	Water	Fire	Air	Space
Solid Portion	Gives Shape	98.4° C	Breath	We occupy in plenty!

- Body is inert by itself... matter is inert. Therefore Body is Achetanam....
- By itself, Sthula Shariram is Achetanam.

2) Invisible Inner Body (17)

- Sukshma Shariram is made of matter.

5 Jnanindriyas	5 Karmeindriyas	5 Prana	1 Manas	1 Intellect – buddhi
Perception / Knowledge	Action	Physiological powers	Emotional faculty	Rational faculty

- Mind Made of Matter
 - Science not sure.
 - Mind located inside Brain...
 - Mind is Brain?

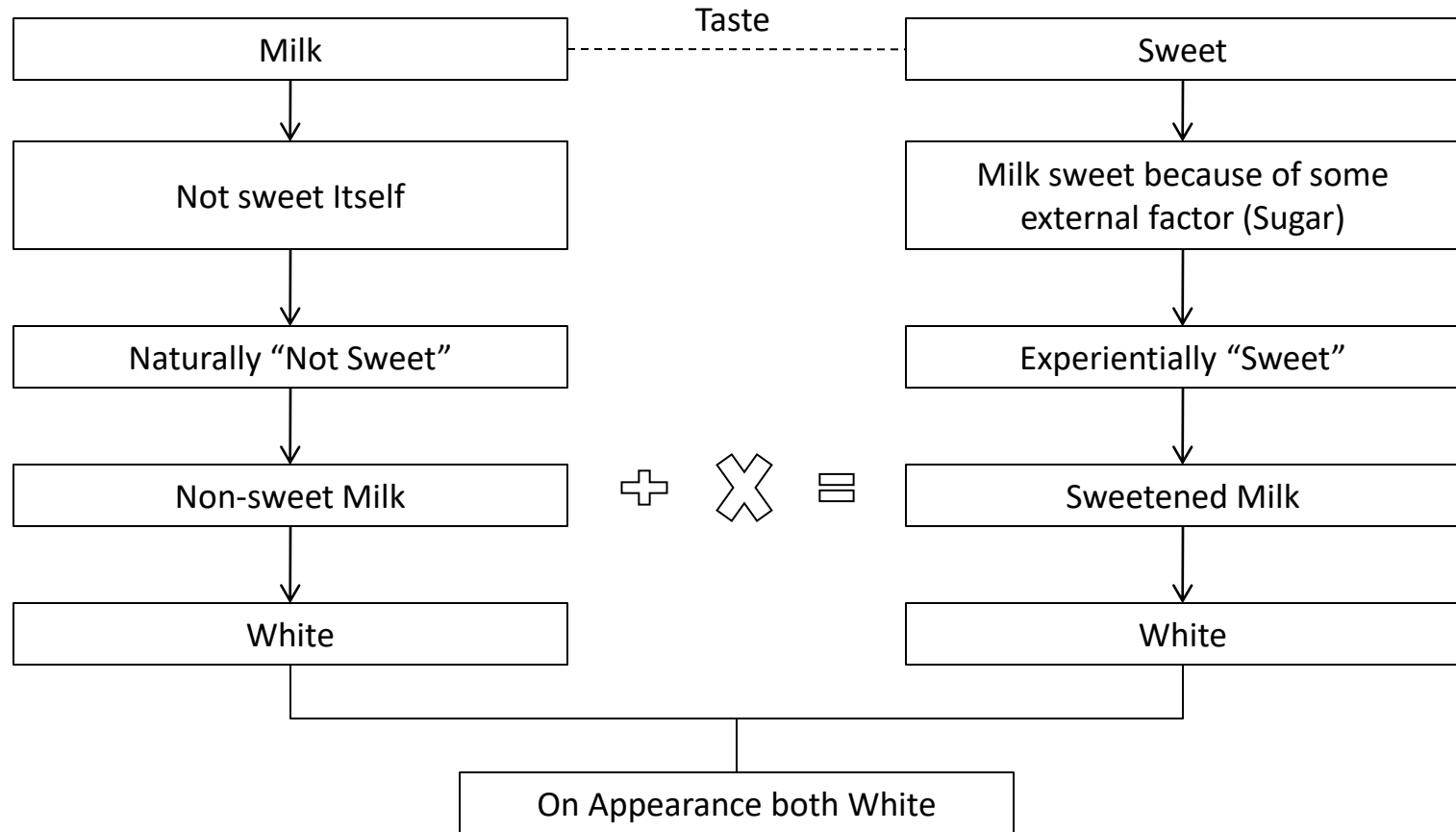
Shastra :

- Mind is also matter... subtler matter like “Energy” – subtle form of matter – invisible / intangible.
- Mind is influenced by matter.... For Psychological conditions... drugs given. Bio-chemistry changes moods.
- Mind = Achetanam / Jadam / Inert.
- “What makes us perceive / think / feel / act?
- “Jadam” has no capacity for Above. Stone / Earth / Can’t think / Act....

3)

Logically	Experientially
Body – Mind inert	We see Body – Mind sentient
	How Naturally Body – Mind becomes sentient (Perceives / Feels / Think)

Example :



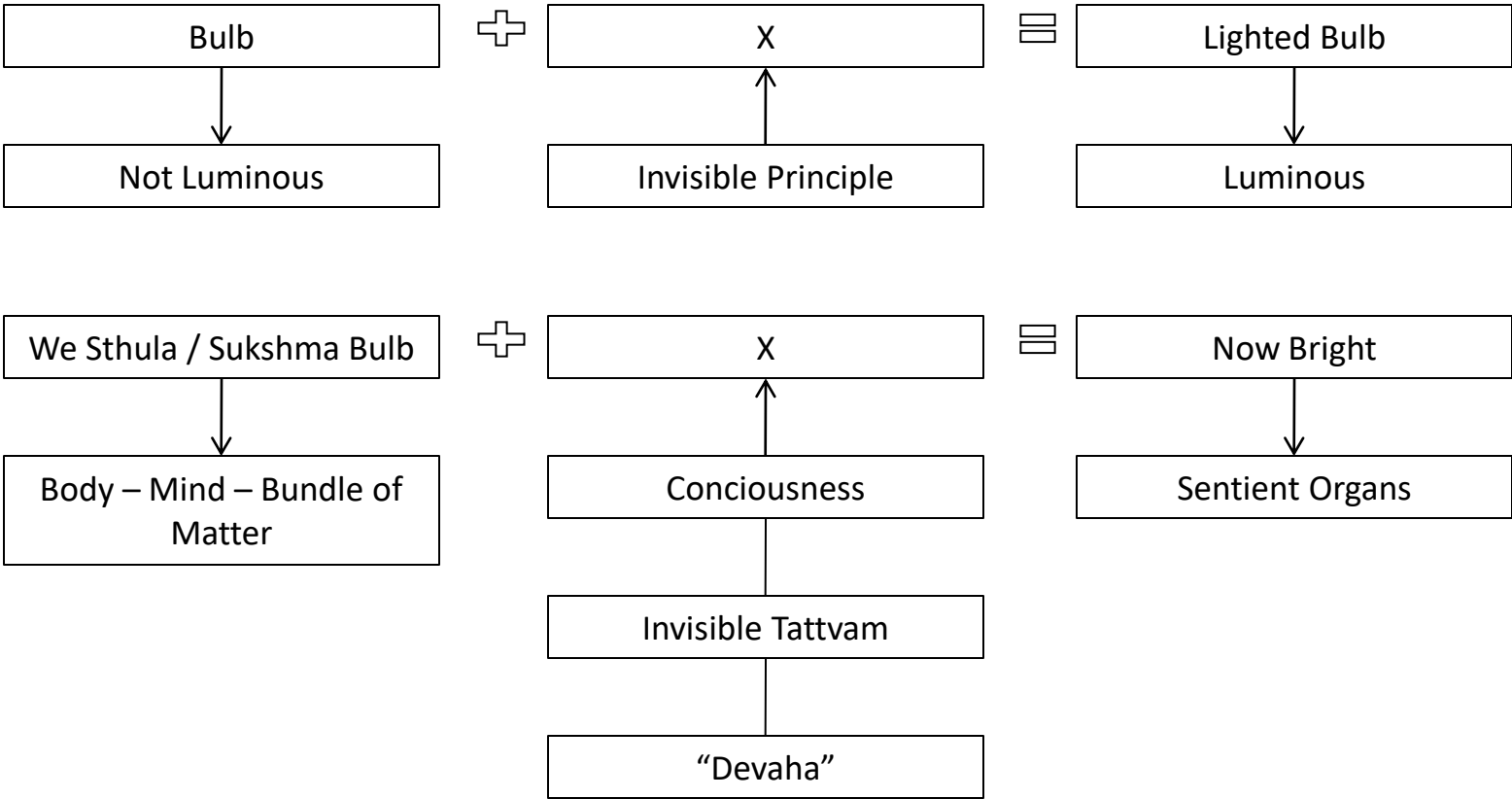
- What is Invisible / Intangible principle pervading milk. Because of which Milk is Sweet?

Example 2 :



- Invisible Principle, pervades Water.

Example 3 :



Verse 1 :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah kena pranah prathamah praiti yuktah
kenesitam vacamimam vadanti caksuh srotram ka u Devo yunakti*

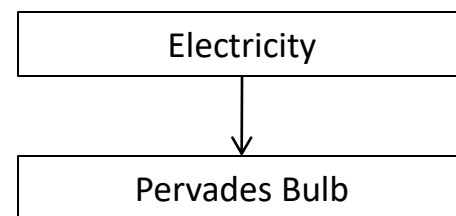
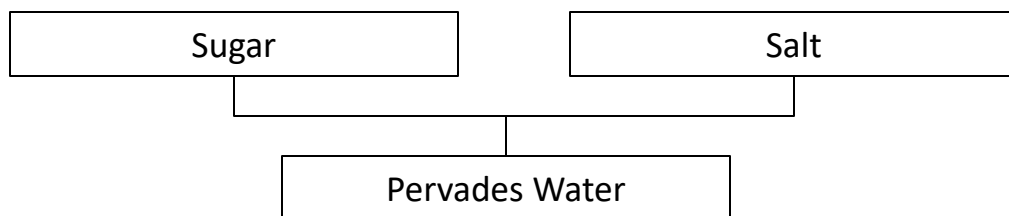
(1) Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) Proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)?

Question :

- What is that Invisible principle because of Which Inert Body senses mind behaves as Sentient?
- Perceives External world.
- Makes us Chetanam... mobile....

Answer :

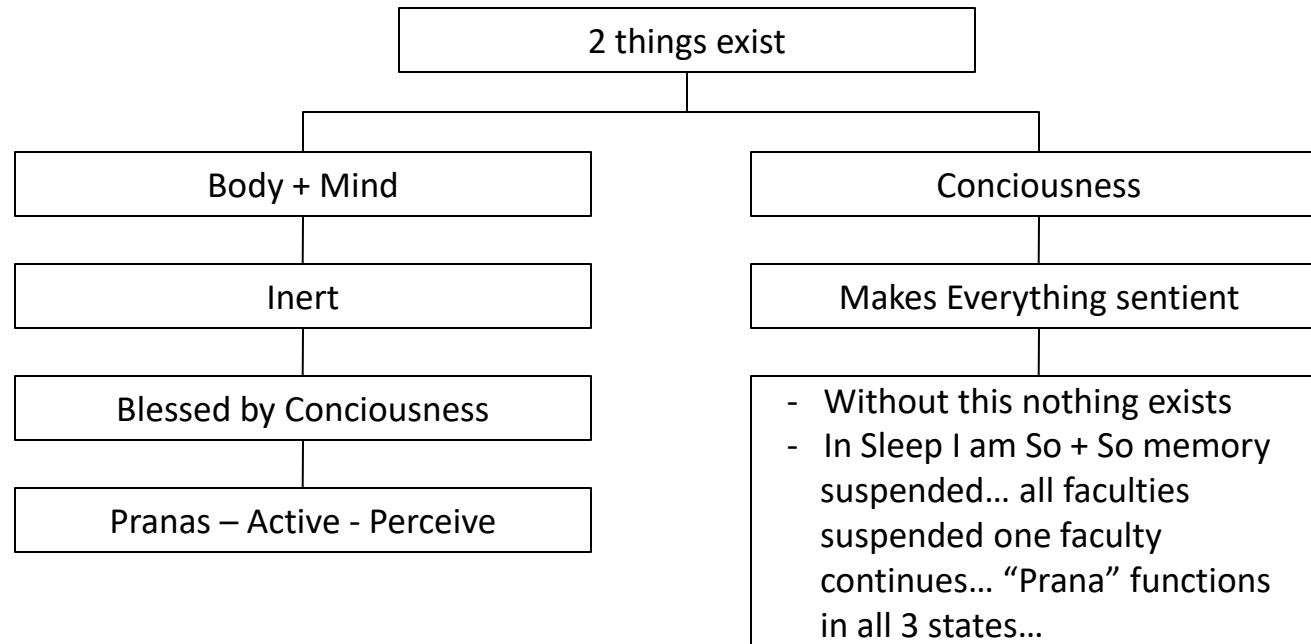
- That Conciousness principle is Atma / Brahma.
- Manaha Presitatam Patati.... Mind objectifies the world.
- Mind is as though activated / Propelled by some other force....
- Mind shouldn't be objectifying because mind is inert....
- It is blessed my something.



- Pranaha = Life principle....

Prana	Apana	Vyana	Samana	Udana
Respiratory Prana	Excretion	Circulatory	Digestive	Reversing

- Life principle = Most important principle... without that nothing happens.



- Therefore Pratama / Jyeshta Prana....
- Blessed by which principle... Prana operates.
- Prana is inert by itself..... (“Kena Yuktaha”?)
- Prana = Form of Vayu – Adhyatmika Vayotatvam

Kena Ishitam Vacham Vadanti?

- Vag – indriyam not Naturally sentient.
- Tongue + Teeth exist..... Not speaking.



Doesn't move by itself.

- What invisible principle makes Vag indriyam speak?

Tattwa Bodha :

- 17 organs of Sukshma Shariram made of 5 Elements.
- Akasha Tattvam, Rajo guna, Vag....
- Chakshu / Sotram / Kahu Devaha Vinakti?



Sentient / Effulgent / Principle.

- Which power propels – Activates eyes + ears?
 - Conciousness – Not seen / without weight /
 - Salt in water not seen
 - Electricity in water not seen
- } But it exists.

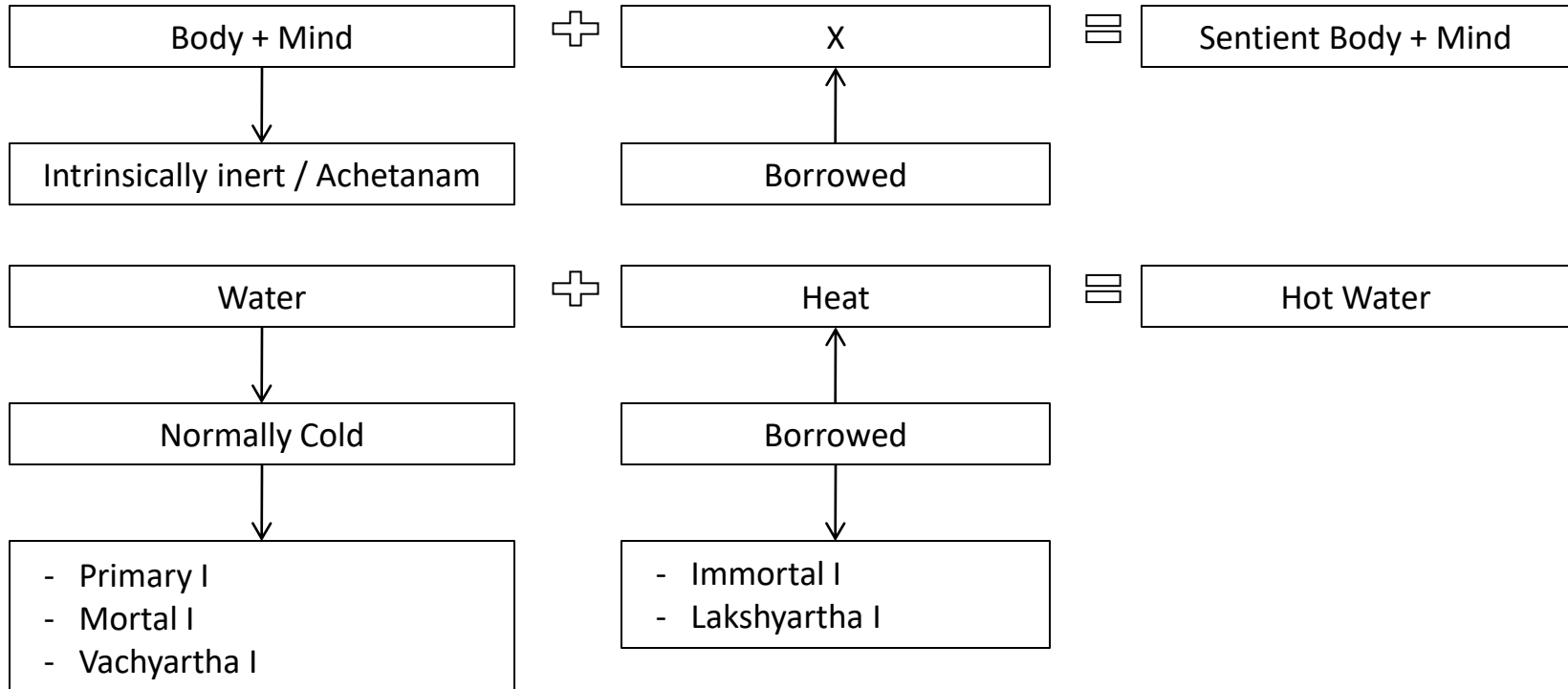
Verse 2 :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

(2) Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal.

1) What is Self – Atma?



- Jnani – Looks at his Body as one of the millions of Bodies.

Looks at wave as one of the waves in Ocean.



Rises / Sets

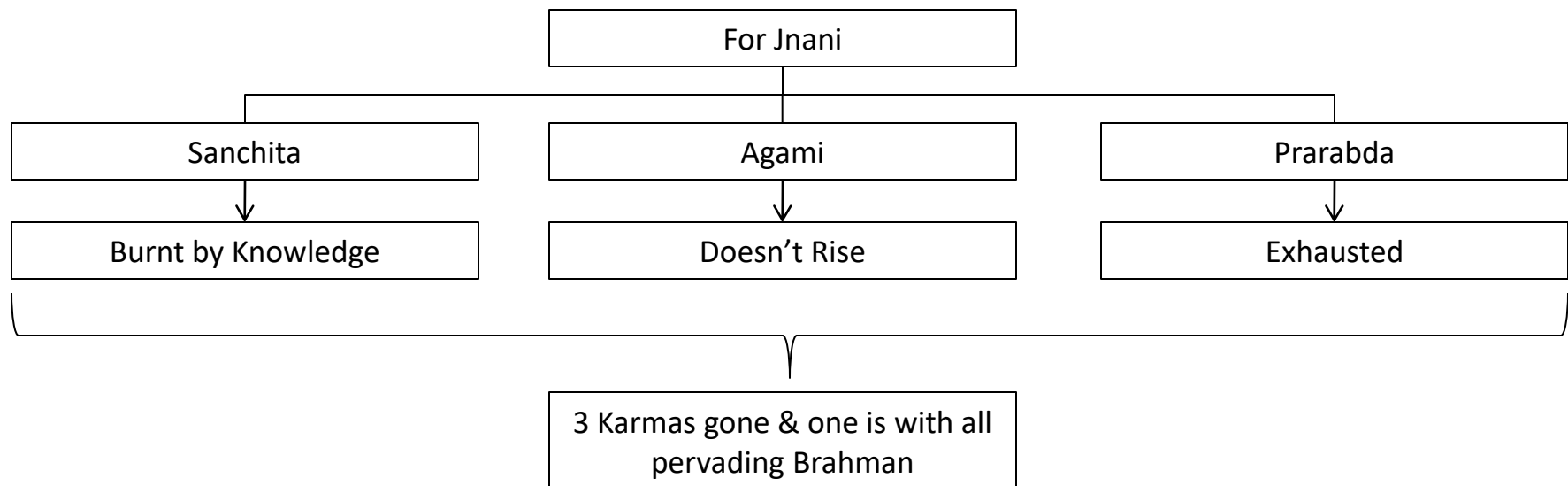
Asti / Jayate...

No Extra Raaga / Dvesha

- Transcending Raaga / Dvesha w.r.t. Body – Mind complex gives peace of mind – Thru my bodys Raag + Dvesha it flows - wife / Children / Boss.... Urdva Moola Madah Shakam.. Is our Raaga + Dveshas.
- Which spreads from one body to another?
- When Raaga Dvesha is Neutralised.. Acceptance comes & there is Balance... Jivan Mukti....
- Flame of life = Prarabda Oil....



When it is exhausted, flame is out.



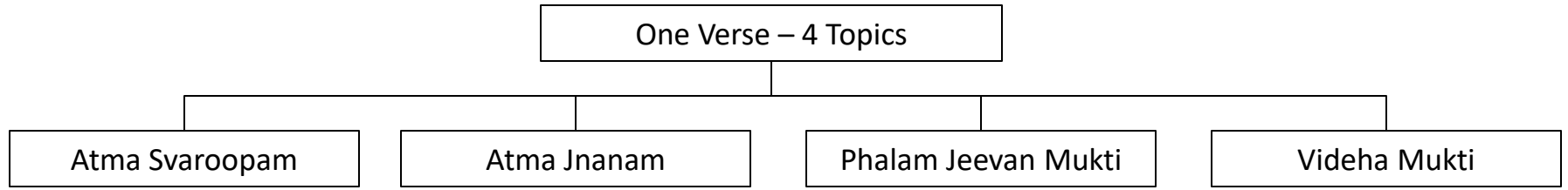
- Like pot space merging into total space when pot is Broken.

↑

Space not Broken... merges without Motion.

Merger means... Name pot space gone.

- You call this person “Jivatma” because of enclosure availability.
- When pot broken... consciousness continues to survive.
- In presence of Enclosure its called Jivatma.
- In absence of Enclosure its called Paramatma = Videha Mukti.



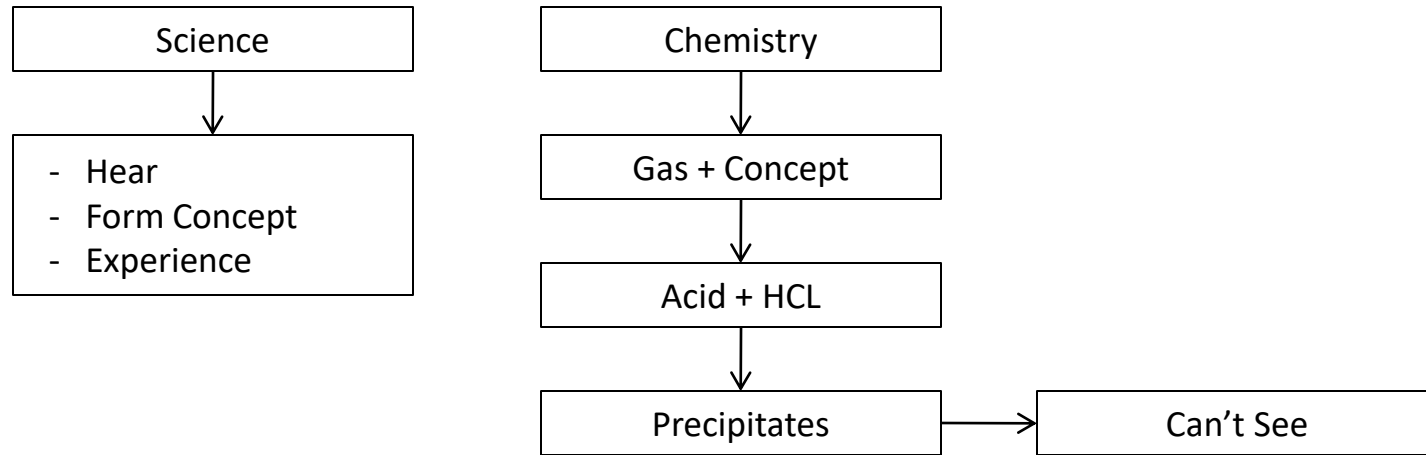
Verse 3 :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
 न विद्यो न विजानीमो यथैतदनुशिष्या
 अन्यदेव तद्विदितादथो अविदितादधि
 इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

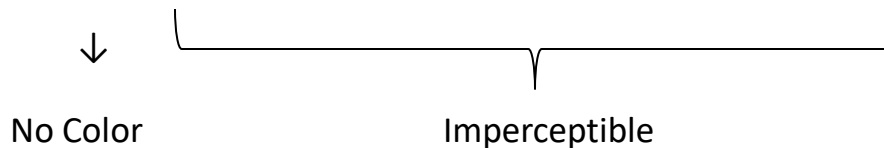
*Na tatra caksur gacchati na vag gacchati no manah
 na vidmo na vijanimo yathaitad-anusisyat
 Anyadeva tad viditad atho aviditadadhi
 Iti susruma purvesam ye nastad vyacacaksire*

(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That.

- Revealing Atma is almost impossible task.
- Everything in creation Communicatable... Why tough?



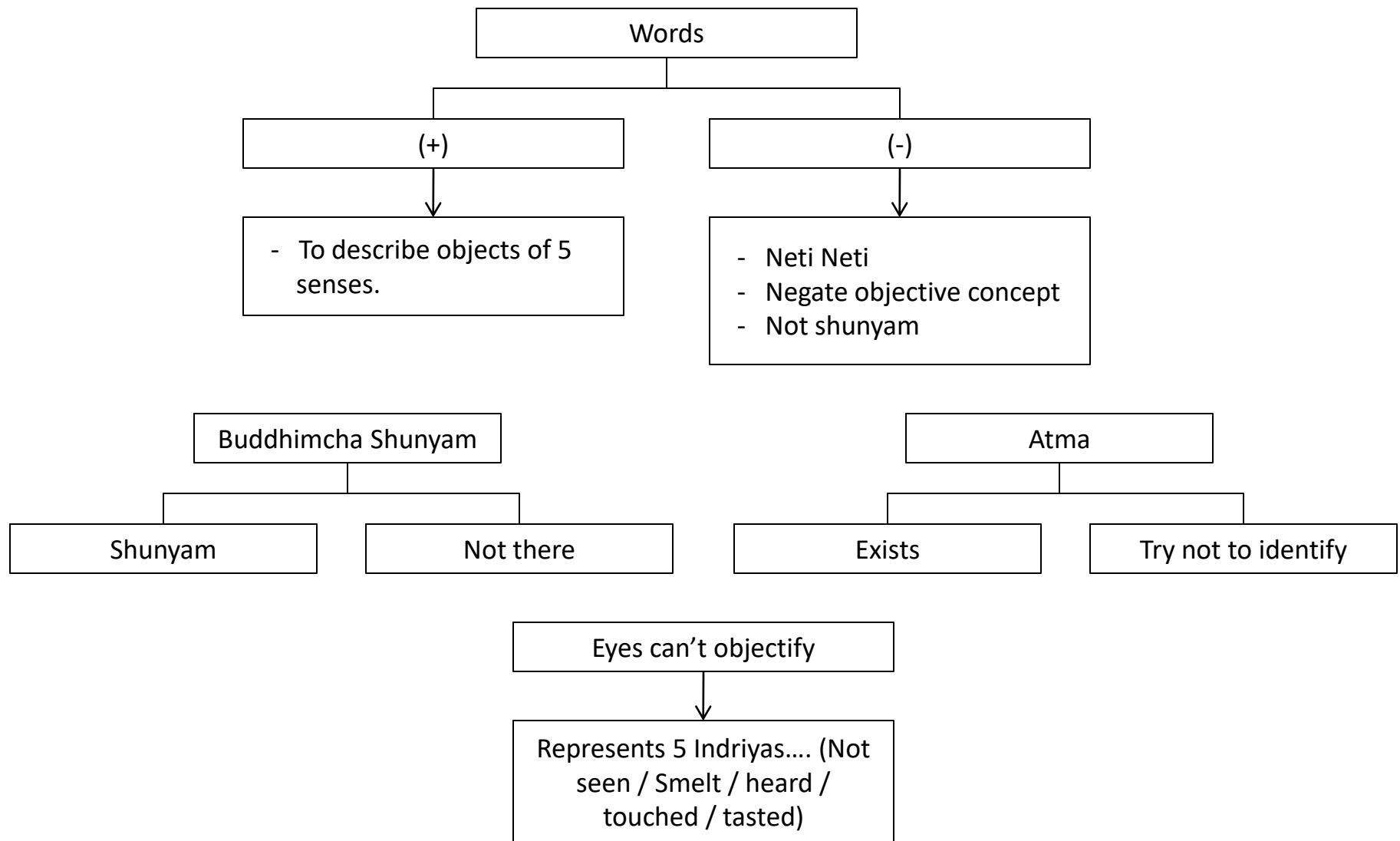
- Emotions objectifiable for me & can understand.
- We have “Objectification orientation”.
- Avarnam / Ashabdam / Asparsham / Aroopam / Agandham



- Dropping conceptualisation...
- Brahman like space.

↓

We Conceptualise space & try to experience.

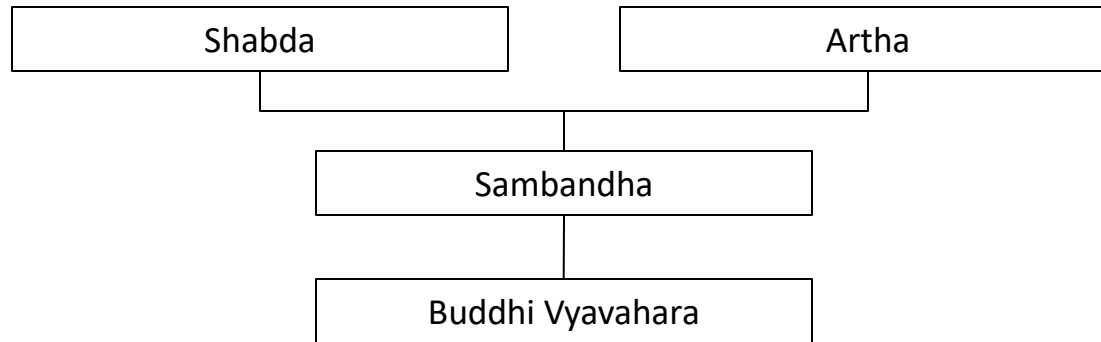


Na Vak Gachhati :

- Not grasped by Vak – organ of speech / work.
- All words have concept... only for objective experience.

How knowledge arises in the mind?

- “Clock” – object perceived... shows connection :



Words

- Only after experiencing objects externally

Object

Concept

Outside

Inside

Its you who are aware of

External Objects

Internal Concepts

- Atma neither object / subject.
- Karmeindriyas... Agocharam....
- **Mundak Upanishad :**
 - Yadrishyam
 - Yadagryam
 - Agocharam

- Mind objectifies what Jnanindriyas + Karmeindriyas reach.

- Love invisible... Jnanindriya Agochara...

Karmeindriya Agochara...

- Love... within field of mind... therefore able to grasp.

- **Atma :**

Not accessible by mind.

Any experience is object of mind.

- **Na Vidmaha : Teacher**

I don't know Atma. Therefore I can't teach you / I can't reveal Atma.

Uncommunicable Atma is communicated by scriptures... my Guru has communicated by using peculiar method....

Verse 4 :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate

Tadeva Brahma tvam viddhi nedam yad-idam-upasate

(4) What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here.

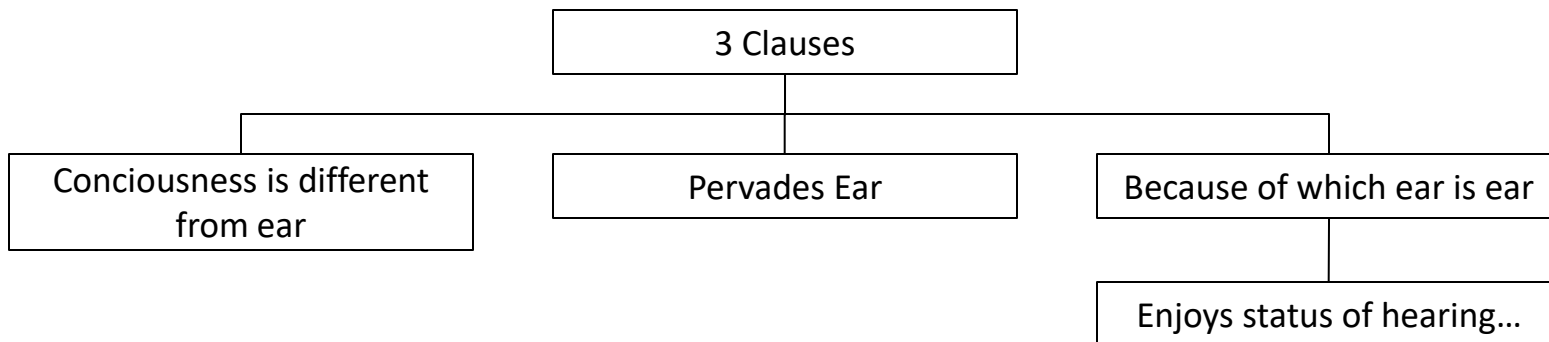
- Method of Communicating Atma.....

Question :

- What is principle by which inert body is sentient / works functions?

Answer :

- Its Ear of ear
Eye of eye
Mind of Mind
- Conciousness – Which is different from ear.
 - Which pervades ear.
 - Because of which ear is ear.
- Earness of ear caused by presence of Conciousness.
- Conciousness gives ear status, to hear....
- By lending Conciousness.. It is given title ear of ear.



- Conciousness is Atma... not outside me.
Not inside me.
- Conciousness is Me / Atma.

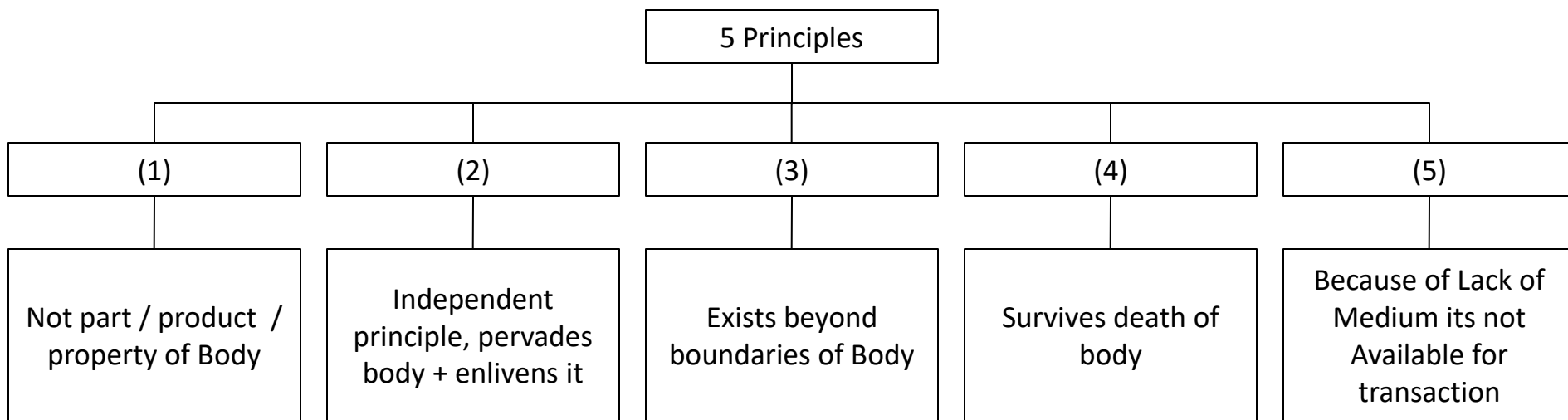
Verse 1 :

- What lends Consciousness to Body + Mind?
- What is the power which makes Body + Mind work?
- What is its Svaroopam?

Verse 2 :

Answer :

- Key verse – full up based on this verse.
- Subject / I / Chit / Samvit / Jnana Svaroopam / Pragyanam is that principle...



Example :

- Light → Hand
- Strotastya → Strotam

- Ear is Ear → Because of hearing power.
- Mike Amplifier → Because of Electric power.
- Car is Car → Because of moving power.



Can't experience hearing power / Electricity / Atma.

- Body is Body → Because of Atma.

Definition of Atma :

1) Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥१५॥

na tatra sūryo bhāti na candra-tārakam, nemā vidyuto bhānti, kuto'yam agniḥ;
tameva bhāntam anubhāti sarvaṁ tasya bhāsā sarvaṁ idaṁ vibhāti. (15)

The sun does not shine there, nor does the moon, nor do the stars, nor the lightning's and much less this fire. When He shines, everything shines after him; by His light, all these shine. [II – 2 – 15]

2) Knowing which everything is known.

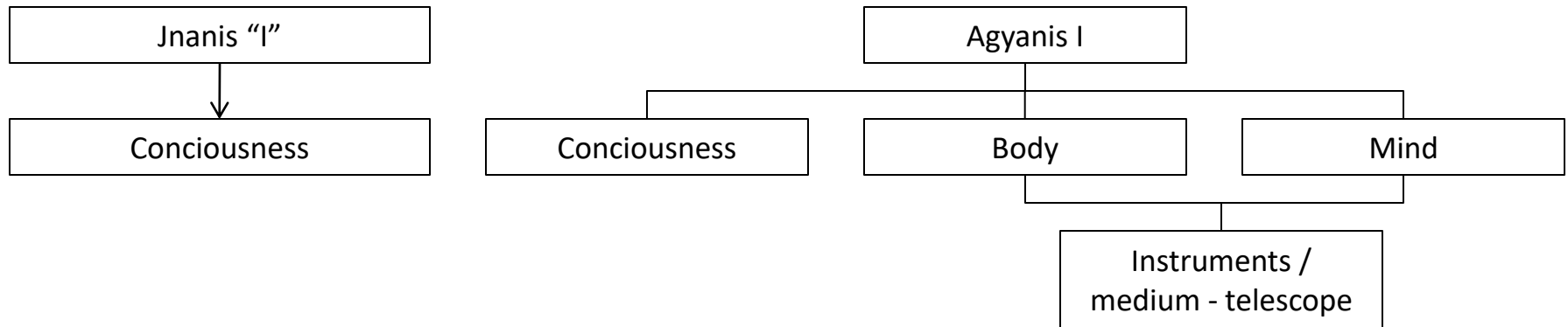
3) Na-Antap pragyam...

4) Asparshanam....

5) Srotasya Stotram...

- Nothing more to accomplish... knowing which everything is known.
- Consciousness is not inside me.
- Consciousness not outside me.
- Consciousness is me.

- I – Consciousness am different than ear but am responsible for ear to hear.



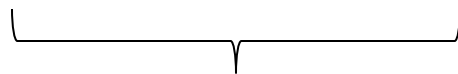
- What is lender but not a borrower.
- What lends sentiency to Body + Mind? What is that power.... Kim Svaroopā?

Geeta : Key verse.... Ashocham..... Sarva Dharman Paritata...

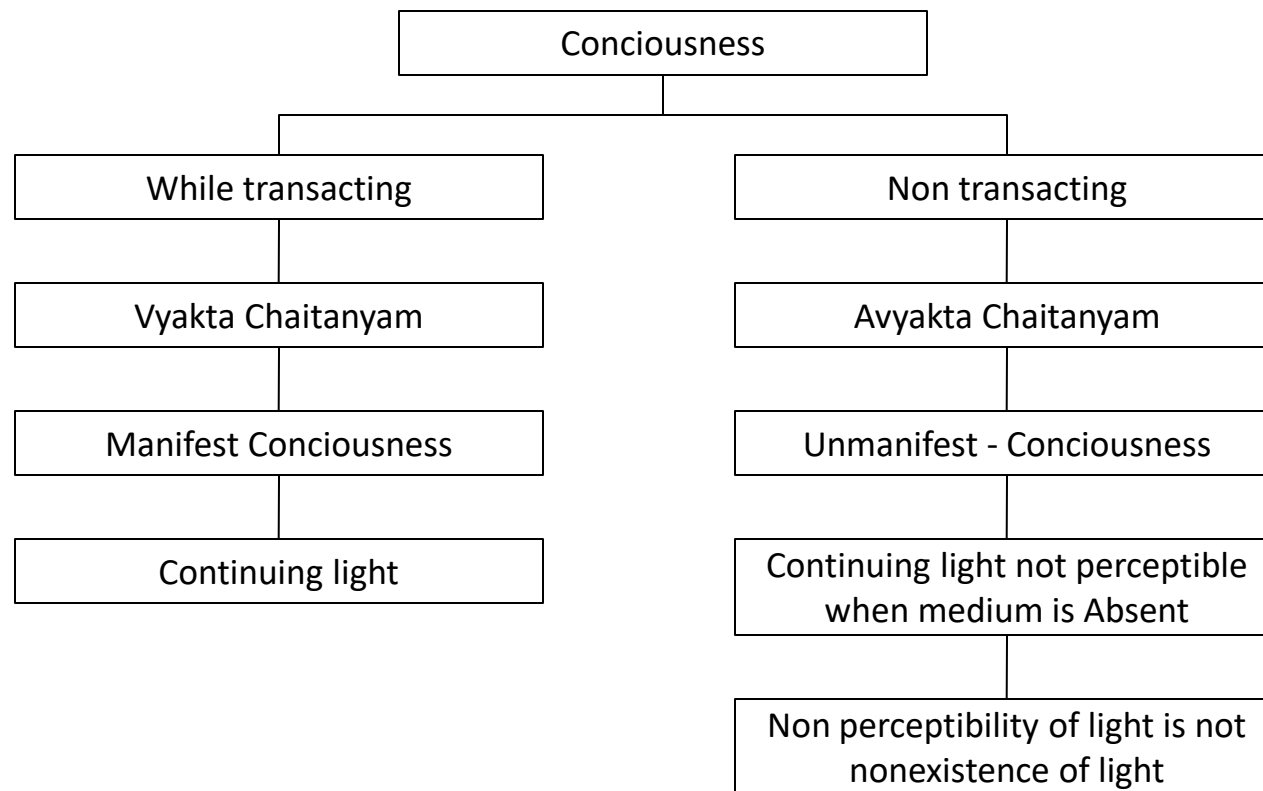
सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥ १८.६६ ॥

Abandoning all dharmas, (of the body, mind and intellect),
take refuge in Me alone; I will liberate thee, from all sins;
grieve not. [Chapter 18 – Verse 66]

- Non perceptible, once medium goes... transaction ends... not end of existence....
- “Nontransacting Consciousness is not nonexistent Consciousness”




Is Called Avyakta Chaitanyam




- Independent Consciousness principle which is all pervading + eternal is Devaha which enlivens Body.
- **Philosophy** : Looking for Black cat in Dark Room in which it doesn't exist.

Atma Definition :


- Srotasya Srotram.. What blesses ears? Eyes?
- Its called Ear of Ear... Eye of Eye... Mansaha Manasa.



Invisible Atma



Visible



Mind of Mind
- Vachohi Vachyam (Speech of Speech) / Pranasya Pranaha

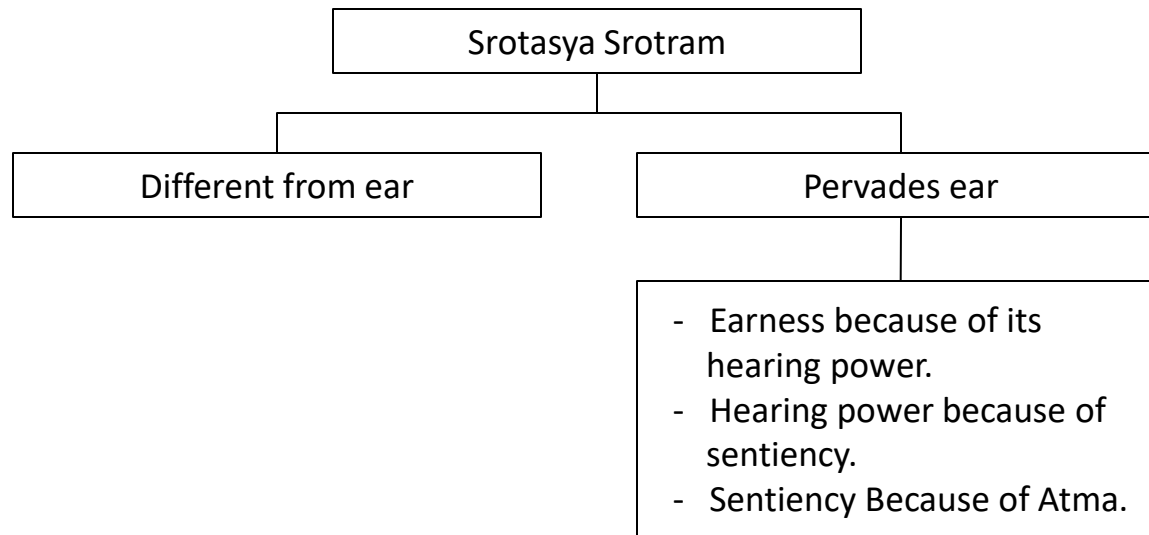
Why Conciousness called Ear of ear?

- Atma is distinct from ear....
- We say : this is my clock / My House / House of Rama....



Have a Relationship

- Atma pervades ear.



- Eye has seeing power because Conciousness is lent by Atma.

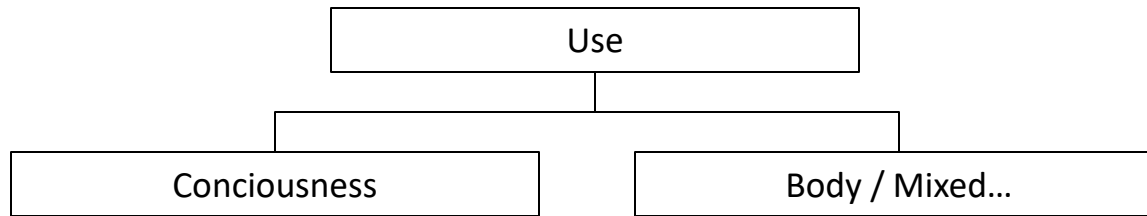


What is without objects and Universe in sleep, is called Conciousness.

- Mike stops to be a mike.
- When its amplifying power is gone.
- Amplifying power is gone when electricity is not there.

- Conciousness – is different from every organ.
 - pervades every organ.
 - Because of which every organ is that organ.
 - That Conciousness is Devaha.
- Why put this in a complicated manner?
- Logicians : That part of car which makes car move forward with its pristine potentiality.. Is petrol.
- Why can't we say chaitanyam is Atma?
Because moment we hear Conciousness is that principle, we sit in Meditate & start looking for Conciousness.
- We can't experience, Objectify what we are taught.
- We look for Atma / Brahman / Jnana Svaroopam.
- We investigate for 12 years "Who Am I" & ask I dived in "Meditation", silenced mind.. Come to blankness... & then waiting for Atma to come. Conciousness never going to come because it happens to be I subject.
- Every experience deals with object of experience. It has nothing to do with Atma.... The experiencer principle...
Conciousness is I myself... Conciousness not inside / outside me.
- I am that Conciousness principle other than my organ.....
- I am one behind Ear + who am functioning thru the ear.
- I the Conciousness... identified with Conciousness am different than the ear / mind... which is responsible for hearing....
- **Dheerah** : Take Conciousness part as themselves. Not body – mind part as themselves.
- I am different than mind, not mind... I am illumining the mind.....

Indiscriminate :



- Body + Mind is incidental medium for my transaction used in waking state.
- Body + mind is goggle to see waking objects.

In Sleep :

- I Continue to exist... I do not stop existing.
- Body + Mind stops functioning.... Relaxing....
- Therefore Body + Mind is incidental / Not real...
- I am free from fatness / Emotions in sleep.
- No transactions in sleep...
- No Birth / death because I've transcended the Body & its limitations.
- "Dheerah" Adimuchya



Transcending

- I am happy belongs to mind... not to mouth.
- Who makes the statement? Mouth.
- For mouth to function, mind is required.
- Mixture of Mouth + mind is using word "I" but I don't mean mouth part... in I am happy we mean mind part...

- I am intelligent

↑

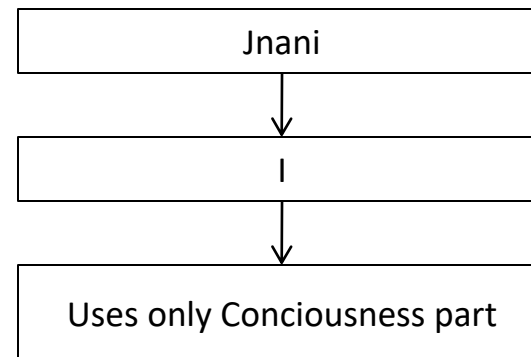
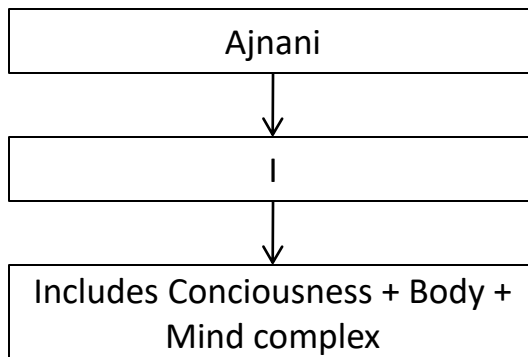
Intellect part not mouth.

- I am Atma... who makes the statement? Conciousness + mouth....
- I Refer to only Conciousness part.
- I transcend Body + Mind by knowing Conciousness different than Body + Mind complex.
- Transcending not physical event.
- Its intellectual event in terms of understanding.
- I am happy.. Means “Mind” not mouth.

↑

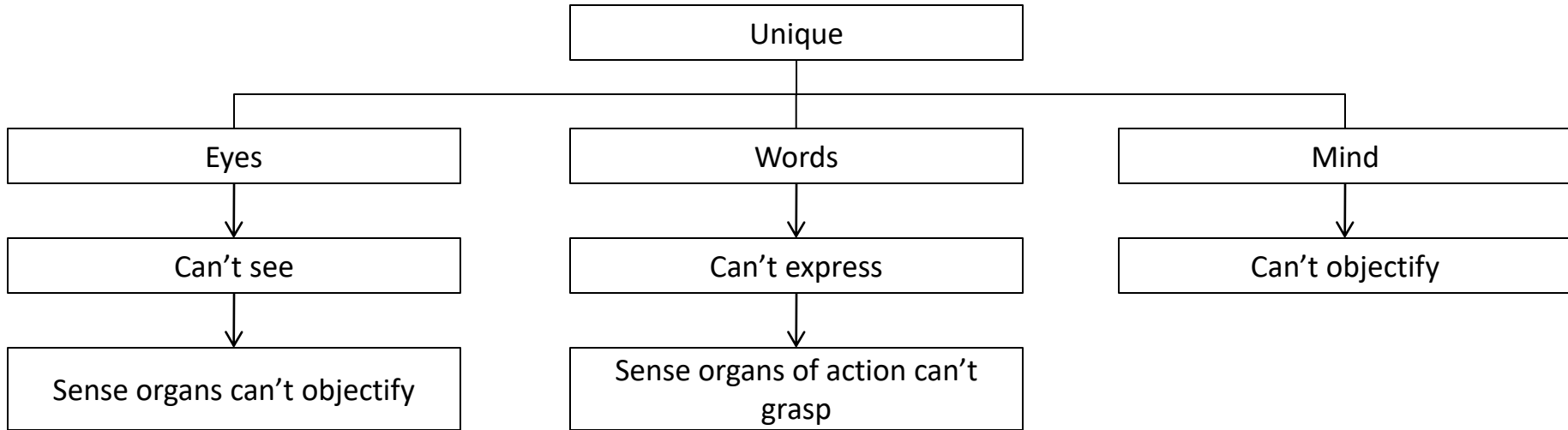
Medium to express “Mind”.

- Similarly Aham Brahmasmi.
- I am all pervading Conciousness principle.
- I have transcended.... Exclude body in the meaning of word Aham Is called transcendence. Every Jnani does that.



LECTURE 5

- Consciousness – is you hearer of the words.
- Me.. Not Inside / outside...



- I don't know / can't communicate.... No one can..

Verse 6 :

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

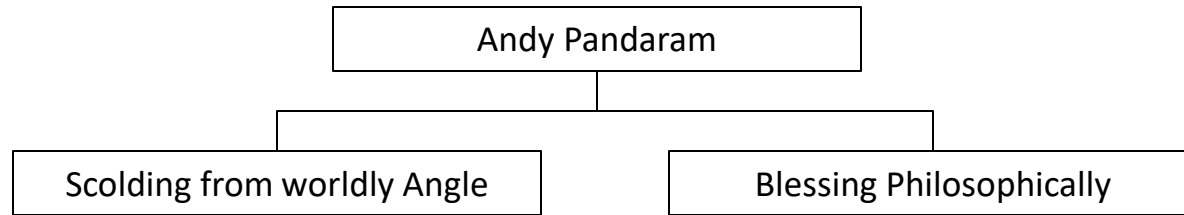
*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

(6) What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here.

- I got method to communicate the uncommunicatable thru my Acharya.



Purvesham



1) Atma is other than any known object.

After listening to this part, negate everything you know in creation.

2) Vididat : Known

Star / Sun / Earth.. Truth is other than something known....



World / Body / Mind more intimately known

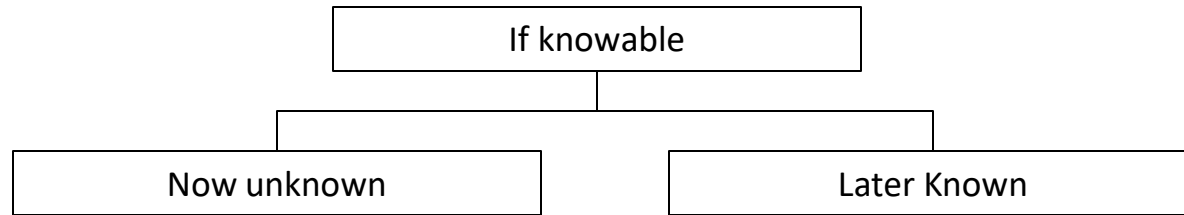
- If mind is not known, mind jumps to unknown.
- Avidatha Adhi - Atma is something other than known + unknown.

| └─┐
 Unknown other than

- Whatever is unknown... we say this only when it is knowable.

Example :

- Which all fruits have not been eaten by you?
- Everything you enumerate will be eatable alone.
- Music not eatable.
- Eatables alone comes in eatable category.
- Atma is not unknown... therefore means it doesn't come under knowable category at all.

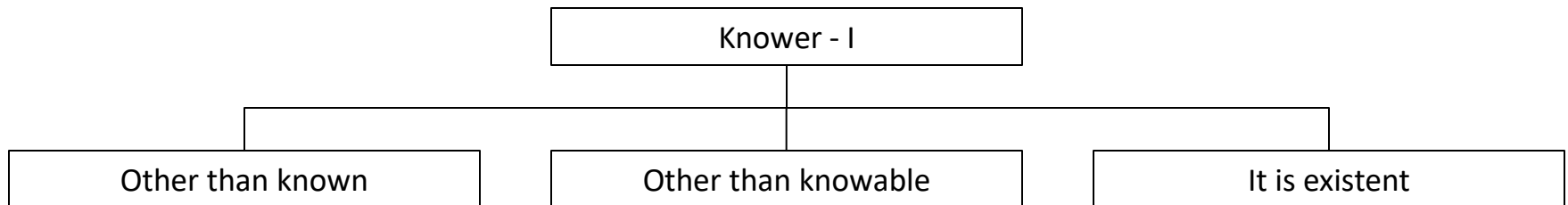


- Atma neither known nor is it knowable in future.
- **Students conclusion :**
Neither known – nor knowable... must be nonexistent but teacher says there is Atma.
Knowing which one gets liberation. Therefore we come to know it is existent.

Puzzle :

- What is that which is existent.
- Which is not known.
- Which is not knowable.

Answer :

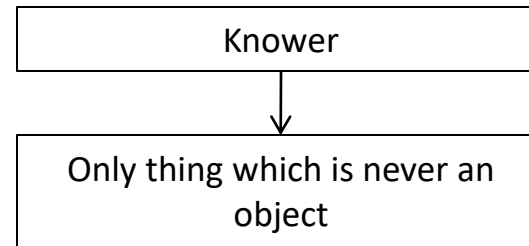
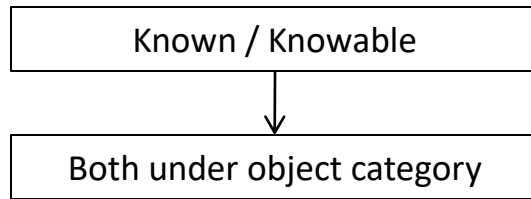


Knower – Not known :

- Because known is an object.
- Knower is subject.
- Knower will be ever different than known category.

Knower – Not under knowable category :

- Knowable is under known category....



- Atma is knower principle which is neither object of knowledge... either in Past / Present / Future.
- Atma is ever knower... never knowable...
- Therefore Attempting to Know Atma in Mind is a basic mistake. Because it doesn't come under object of knowledge.

By this definition teacher has pointed out :

- Brahman is Tat Tvam Asi.
- Brahman is you... knower principle.
- Anyadevatat Vididat. Atho Avdidat Adi.
- Never object of knowledge / Ever subject of knowledge.
- Yad Vachya Ni Abdidutam.
- Ever knower... Never attempt to know Atma in Mind.



Pramata

Prama → to know.

Pramata	Pramanam	Prameyam
<ul style="list-style-type: none"> - Knower I - Can never be known - Brahman is experiencer - Will never come in Mind. - Even though Pramata is never known, everything is known because of Pramata. - Pramata is evident in the knowledge of every object. 	<ul style="list-style-type: none"> - Instrument – Ears / Eyes / Microscope / Telescope 	<ul style="list-style-type: none"> - Shabda / Rupa / Rasa / Gandha / Sparsha. - Known - Science deals with known. - What is experienced is Prameyam. - Every knowledge of every prameyam is possible only because of pramata.

Example :

- I don't see my ears now... I don't have mirror.
- Even though I don't see eyes, every perception is proof of my eyes.
- I don't require particular perception to prove my eyes.
- Every perception is proof of my eyes...
- I don't require a particular experience to know Pramata.... Every experience is proof of Pramata.
- Prameyam keeps on Varying
Pramanam keeps on varying

} But in + thru instruments + objects one thing is evident....
"presence of Pramata"
- Pramata can't be known,
Pramata need not be thru a particular experience why?
- Because Pramata is evident in every experience.
- Ever evident knowing / experiencing principle is called Atma.

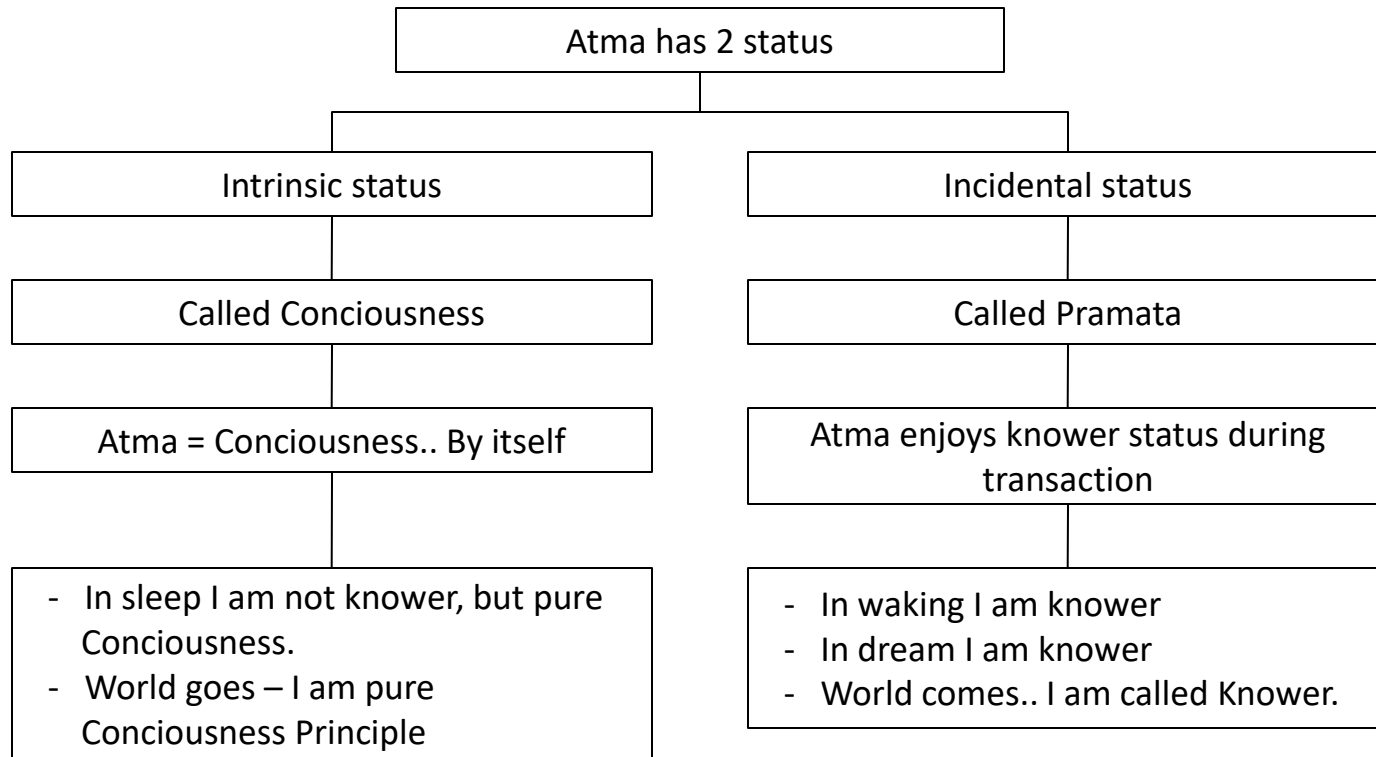
- Atma tries to prove everything because it exists in the very attempt of proving.
- Why should I prove prover of everything?

Teacher says :

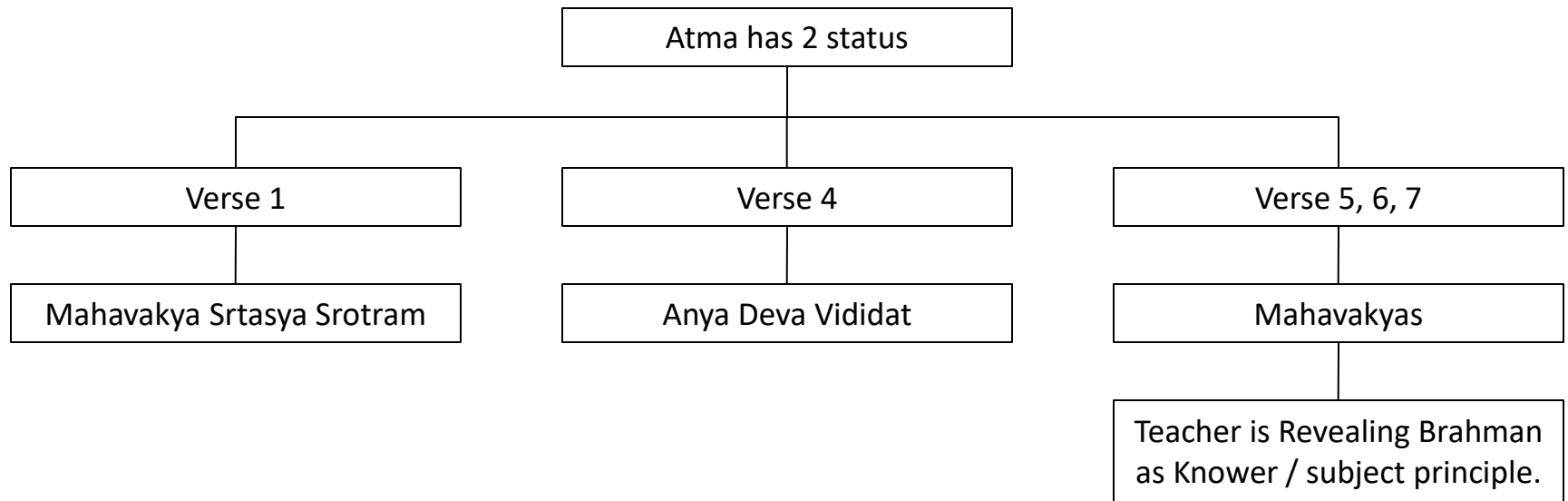
- Pramata is not known thru eyes, but eyes themselves function because of Pramata.
- Pramata is never known thru ears but ears themselves function because of Pramata.
- Pramata need not be experienced thru the mind. Mind itself is experienced because of Pramata.
- Never attempt to know Atma.
- Self realisation is dropping desire for self realisation with the knowledge that self realisation is not required. Because self is ever evident in + thru every experience.
- Yada Vacha Avabuditham.... Atma never objectified thru Vak – Shabda – Pramana.
- If so, it would have become known object.
- But yena Vag Abyudyate... because of self... Atma, Vag indiryam is valid....
- Spectacles valid when it is there with Pramata. Pramata enjoys Pramanam status only because of Pramata..
- Tadeva Brahma – tvam vidhi... understanding knower / knowing principle alone is called Brahman.
- Knower only from view point of known by itself its neither knower / known.. Its Brahman.
- Its called Conciousness / knowledge principle when no known objects around... no objects of 5 senses but not existence.
- I am called Conciousness – Principle only when no known / knowable objects are around.
- I enjoy teacher status... when students around.
I enjoy father status... when daughter around.
- Therefore I enjoy different knowers status... when different object change (Boss / Subordinate / Partner / father)

- Therefore Teacher enjoys teacherhood because of Student.
- Mother enjoys motherhood because of Son.
- When Boss / Teacher / Mother / daughter gone... teacher enjoys... teacher minus teacherhood.

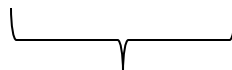
Law :



- Tad eva... that Conciousness which becomes knower with Pramanam and which is not knower in absence of Pramanam... is called Brahman.



- Tad eva Tad Brahman....
- You are that Brahman....
- What about God / Krishna / ... is it object of experience or Consciousness in you?


 Viditam



Prameya Vastu

- Brahman is something other than “Known”.
- Experienced Krishna / Rama not Brahman....
- Yad idam upasate Tad eva Brahman....
- What you worship now is not Brahman...
- Its Prameyam... Brahman is Pramata Consciousness principle...

- Every Upasya Devata not ultimate reality.
- Gods / Devatas introduced as stepping stone... staircase not 1st floor... Without staircase you can't reach 1st floor... Devata is staircase.
- All gods whom use worship is mithya... without those Devatas you can never come to Satyam...

Advaita Bakti	Dvaita Bakti
- Real	- Not Real
- Satyam	- Mithya
- Pramata	- Prameyam
- Ultimate	- 1 st Step
- Krishna is Conciousness	- Krishna as person.

Verse 5 :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

(5) What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here.

- Any instrument of knowledge = Pramanam

Pramata	Pramanam	Prameyam
<ul style="list-style-type: none"> - Never known - Battery 	<ul style="list-style-type: none"> - Body + Mind - Torch light. - If you take Pramanam to otherside, there will be no light at all. - When Body + Mind in sleep no light. - No observer at all. - Mind can't objectify that because of which Conciousness, mind is in an instrument. 	<ul style="list-style-type: none"> - Objects

यन्मनसा न मनुते

- Because of Conciousness, Live mind capable of knowing others.
- Knower principle is Conciousness not object of knowledge.

Verse 6, 7, 8 :

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

(6) What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

(7) What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*Yat pranena na praniti yena pranah praniyate
tadeva Brahma tvam viddhi nedam yadidam-upasate*

(8) That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here.

- Ear of Ear....
 - Eye of eye...
 - Mind of Mind....
 - Prana of Prana
- } 3 Jnanindriyas + Granindriyas - Can't objectify Atma.
- **Therefore don't look for :**
 - Atma to shine in Mind.
 - Aprameya "Svaparakasha" (Lalita / Vishnu Sahasranama).



Evident in all 3 Avasthas

Ever Evident

What is Proof?

- You are Concious of sound. Therefore Conciousness evident.
- Going to Samadhi for Self Realisation is mistake.
- Self is evident in Jagrat / Svapna / Sushupti / Samadhi.
- Ever evident Conciousness is that Atma that you asked for.....

LECTURE 6

(4 Chapters)

Chapter 1 :

- Atma is Aprameyam + still exists only one way it can exist...
- It has to be subject itself.... This is Main revelation.

Step 1 :

- Atma is ever seer / hearer / Thinker / Knower / Experiencer = Pramata.
- Atma is never seen / heard / Thought / Known / Experienced.

Step 2 :

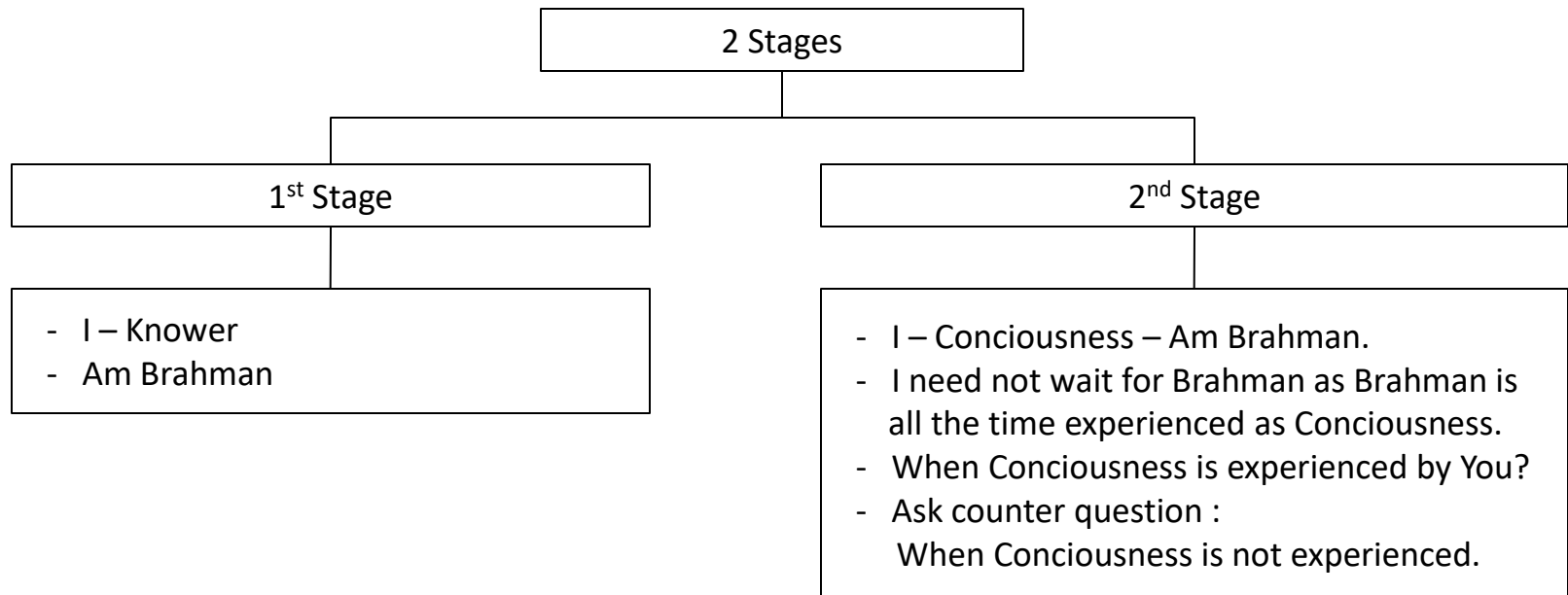
- Pramata Enjoys – status of Pramata only if Prameyam is around....
- Status is incidental.
- If Prameyam is not around, Pramata is Brahman.
- Atma is content of Pramata.
- Consciousness is content of (Knower / Subject).
- Consciousness is Atma by itself but when there is object of knowledge in front, from object standpoint it is knower.
- In front of object, Atma gets elevated to subject / knower.
- From its own standpoint... Atma is neither object or subject.

1 st Level	2 nd Level	3 rd Level
- Atma is not object	- Consciousness is subject	- Atma is not subject also but very content of – Subject Consciousness principle.

- Brahman is ever subject....
- Brahman is never seen / ever seer.
- Brahman is never known / ever knower.

Brihardanyaka Upanishad :

- Adrishto → Drishta....
- Ashruto → Shurtaha....
- Amanto → Manta....
- Avigyanto → Vigyata...
- Never attempt to experience Brahman....
- Brahman matter of owning up.... “Aham Brahmasmi”.
- How You own Up Brahman?



- Every word of mine you are aware of because of Consciousness.
- Consciousness you are aware of because it is Consciousness.
- Brahman in form of Consciousness is all the time Available....
- That Brahman Chaitanyam I am....
- I am Atma who is blessing body / Sense organ.
- I am Srotasya srotram / Manaso manaha / Vacho....

1st Chapter : (Sravanam)

- **1st part of teaching** : whether student has grasped teaching.

2nd Chapter : (Mananam)

- Teacher testing student..... And student passes.

Verse 1 :

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम्
यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् १

*Yadi manyase suvedeti dabhramevapi nunam tvam vettha brahmano rupam
yadasya tvam yadasya devesvatha nu mimamsyameva te manye viditam*

(1) The preceptor here hastens to warn his disciple : “If you think, ‘I Knew well’, it is certainly but little – the form of the Brahman you have known is also the form of the Deva-s. Therefore, I think that what thou thinkest is still to be ascertained.”

1st level – Sravanam :

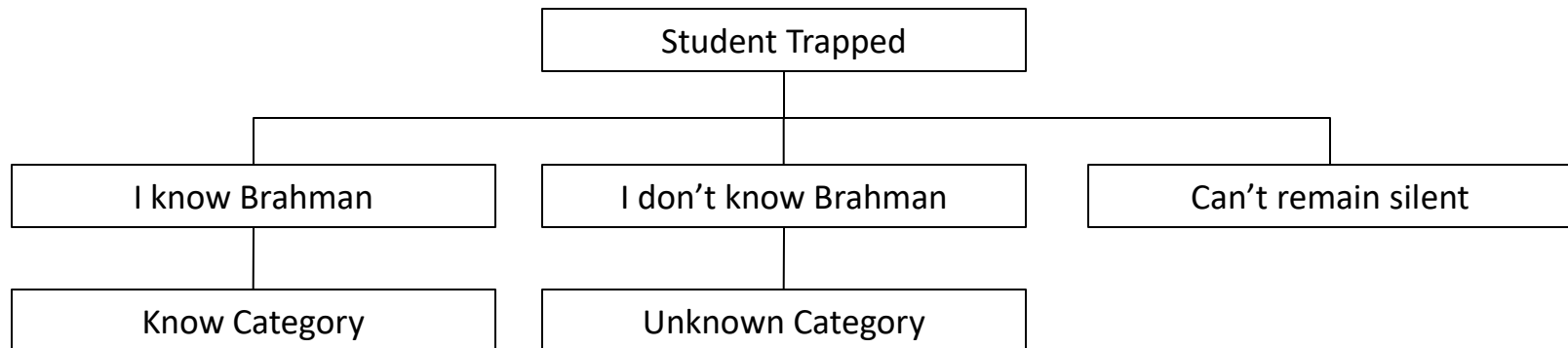
- Passive listening / trying to grasp.
- Don’t ask question – set aside question.

2nd Level - Mananam :

- Can I accept the teaching.
 - Am I confused?
 - Raise question.
 - Find Answer within myself
 - Get Answer from Co-students
 - Clarify from Teacher
- } Mananam is matter of knowing / Brahman already experienced.
- No separate effort required to experience.
 - Brahman all the time “Chit / Chaitanya Rupam....
 - Our effort not in field of experience.. But in understanding / knowing clearly.
 - Use intellect... question all statements...
 - Mananam = Process of removing intellectual block.

Teachers Question : 4th line 1st verse :

- Have you known Brahman?



Important line in Vedas :

- Anyadevatat Vidadat, Ato Avidat Adhi.

Sishya :

- **Manye Veditam Suveda** : I know Brahman Well.



Teacher talking about : Non arriving / Non departing experiences in the mind.

- Scriptural students – Not Pata collection....
- Brahman is you.... Who are you waiting for :

Enquire into your understanding of Brahman.

1 st Chapter	2 nd Chapter	3 rd Chapter
Uttama Adhikari	Madhyama Adhikari	Mandah Adhikari

Veditam Manye :

- I know Brahman



- Known.
- Brahman other than known.

Verse 2 :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

(2) I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It.

- Commentary on Manye Veditam.
- Naham Manye Suvedeti...
- Never use transitive verb w.r.t. Brahman.....

Answer :

- Know Brahman.. Not that I know Brahman... / I don't know Brahman.
- I know I don't know Brahman....

Transitive verb	Intransitive Verb
<ul style="list-style-type: none">- I Eat Mango- Verb has an object- W.r.t. Brahman never use transitive verb....- I See Brahman, I experience Brahman.- I hear Brahman , I know Brahman <div style="display: flex; justify-content: space-around; align-items: center;"><div style="text-align: center;">↓ Brahman an Object</div><div style="text-align: center;">↓ Object</div></div>	<ul style="list-style-type: none">- I smile / I laugh cry <div style="text-align: center;">↓ Intransitive</div>

- I see / contact / meet / reach / merge into Brahman / grasp Brahman... all transitive verbs...

Intransitive :

- I am Brahman... I can use only one.

One intransitive verb.

Verse Meaning :

- “I don’t consider I know Brahman”
- I don’t consider I don’t know Brahman.
- I know I don’t know.
- Among other students, who has grasped / understood my answer... all have grasped vedantic meaning...

No na Veda Vedacha :

- I have grasped the fact that Brahman can’t be grasped.
- Teacher – satisfied... wonderful.. You are free.

Verse 3, 4, 5 :

यस्यामतं तस्य मतं मतं यस्य न वेद सः
अविज्ञातं विजानतां विज्ञातमविजानताम् ३

Yasyamatam tasya matam matam yasya na veda sah
Avijnatam vijanatam vijnatam - avijanatam

(3) He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known.

- Glorification of Teaching.
- Brahman never known to a person who says Brahman is known to me.



- Object
- Always refers to object

Yasya Matam, Tasya Matam :

- For one who says, I know Brahman... (object of knowledge) he never knows....
- For one “Brahman is not object of knowledge” for that person brahman is known....
- For one Brahman is object of knowledge, he never knows.

General Rule :

Avigyanatam Vijantam. Vigyantam Vijanatam :

- For knowers of Brahman... its not known.
- For knowers of Brahman... its not object of knowledge.
- For non knowers of Brahman.. Its known its mistaken as object of knowledge.

Ignorant	Wise
- Consider it has known	- Consider it is never known.

Essence :

- Brahman is knower / subject / content of knower / Conciousness principle.

Verse 4 :

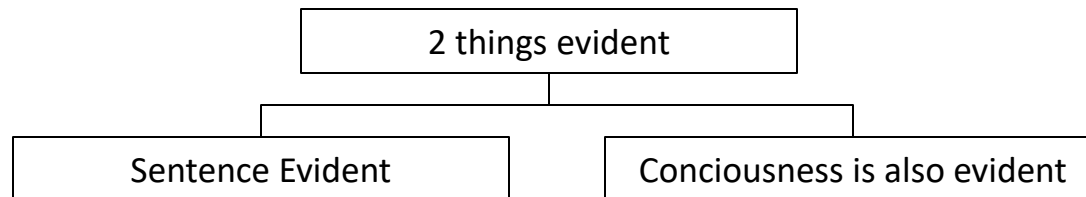
प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

(4) Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.

Pratibodha Vidhitam Matam :

- Very important verse of Vedanta.
- One should not work for experience of Brahman...
- Not that Brahman experience is not required... because it is not, not possible.
- Brahman experience is always there for everyone (Brahman Anubava).
- Brahman is Chaitanyam.. Self evident.... Experienced all the time by all people.
- **I experience a sentence by teacher means :**



- When 2nd sentence comes, 1st sentence goes... "Consciousness is there when you experience 2nd / 3rd sentence...
- Experience of sound (sentence) comes + goes...
- Consciousness never comes & goes.... (Because of which I am aware of assuming + departing experiences).

1) In waking state / Time / Object – Consciousness is there.

- Entire waking goes away – Consciousness is there.

2) Dream state / Time / Object come...consciousness continues..

3) Sleep State Comes... when there is no experience....

- There is absence of experience.
- But to talk of experiences, you require Consciousness to illumine absence of experiences in sleep
- Therefore consciousness is evident when?
- When Consciousness is not evident?

Consciousness is there

Manisha Panchakam :

- Jagrat / Svapna... Consciousness is one thing for whose experience you need not work for because everything becomes evident because of Consciousness (Knowledge principle).
- This Consciousness is Brahman... Brahman is evident in all 3 Avasthas... No time when Brahman is not evident.

Why we study Shastra?

- Not for Brahman Anubava but to know self evident Consciousness is Brahman.
- In case of Brahman... Anubava is first...
- In all other cases, you know about Badrinath / Rasagulla first and later experience....
- After Jnanam, Anubava... In our case... Brahman Anubava is there.... First....

Problem :

- This ever experienced Consciousness is Brahman I don't know because nobody has introduced that fact to me.

Example :

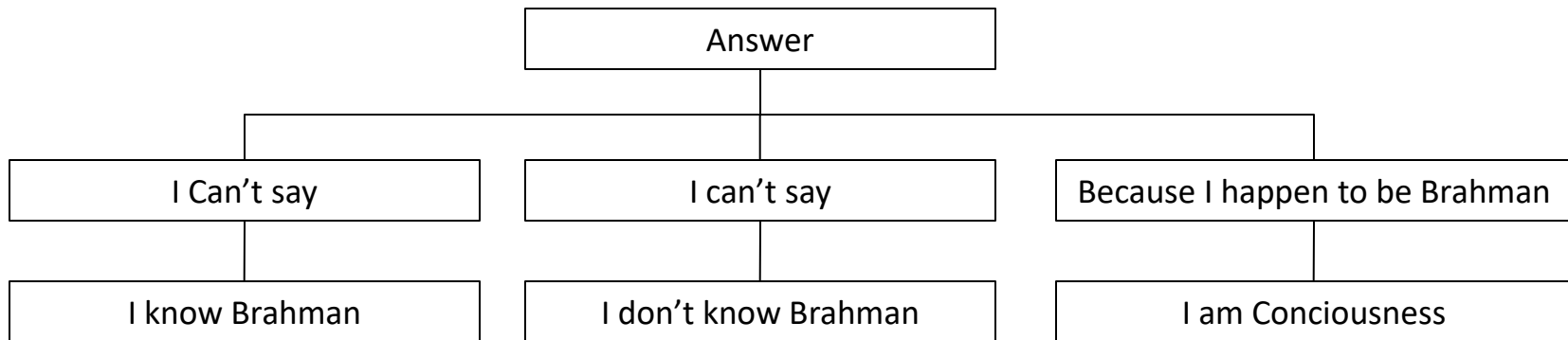
- In Rishikesh.... One wants to meet Swami Dayanada Saraswati....
- Problem... Not experience.... Of introduction of person in front of me...
- If Swamiji in Rishikesh.. He has to go & experience.
- If Brahman is in Rishikesh... therefore Student wait – Upanishad doesn't discover Brahman.. Upanishad introduces something as Brahman.. That is intrinsically / intimately experienced.
- Upanishad not words of description.. But words of introduction...
- What is ever experienced by you is Brahman.

Question :

- Do you know Brahman now after my teaching?

Answer :

- I know Brahman.. Really speaking, I don't consider I know Brahman.. Not that I don't know Brahman....
- I know I don't know Brahman...



- Brahman neither known / unknown.. Its very knower / Pramata...
- Pramata can never become Prameyam.

1) Knower can never become Known :

- Brahman = I the knower.

2) Knower is Brahman....

- Knower status is only from standpoint of objects.
- When there is no object, knower remains without status of being knower.
- Knower – Knower status = Conciousness.

- Therefore Brahman is content of knower.
- Brahman is very Consciousness / content of knower is the ultimate understanding.
- I – Consciousness am Brahman.
– Pragyanam Brahman.

3) I don't have knower status myself...

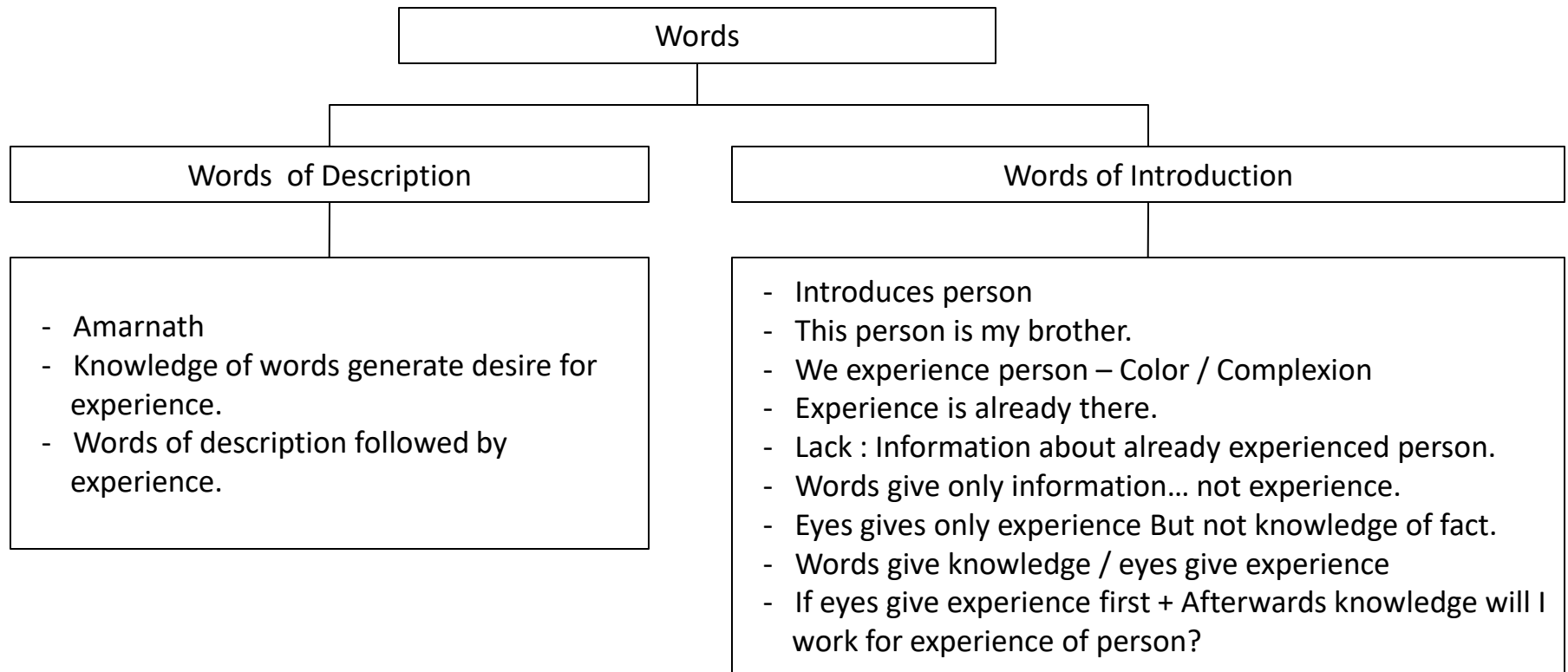
- But when there is an object in front of me...
- In presence of Consciousness.. Object becomes known & from standpoint of object... I temporarily enjoy knower status... Transcendence.

4) Without object, I remain without knower status & that is Pure Consciousness.

- Therefore Consciousness.. I am Brahman... student communicated.
- Whoever has understood my statement Knows Brahman.
- Whoever says I know Brahman... he doesn't know Brahman.
- Whoever say I don't know Brahman.... He knows Brahman.
- For whomever Brahman is not an object, Brahman is known.
- Yasya Matam, Tasya Matam
Yasya Na Veda Saha.... Avijnatam... Avijanatam.

Verse 4 :

- Nature of Brahman.. Definition of Brahman... Pratibodha Veditam Matam.
- Understand this & Vedanta is clear... otherwise Vedanta eternally confusing...



- Never work for experience... introduction of already experienced person...
- After knowledge, desire for experience drops of.
- Words are talking of a person already experienced by Me...
- Words of shastras are words of Introduction... not words of description...
- Consciousness already experienced... by all of us all the time... Jagrat / Svapna / Sushupti.
- Everything is experienced only because of self evident / ever evident Consciousness.
- Svaprakasha / Svasiddha... ever experienced.

Tat Tvam Asi :

- Introductory words.
- Information is purpose of Gurus communication.
- Information / Knowledge is enough....
- Experience Guru need not give.
- You need not work for experience before Vedanta.. You had experience of Conciousness.
- What information Shastra is giving?
- Ever experienced Conciousness is Brahman.
- Ever experienced person is secretary of Temple.

Conciousness :

- Which is ever experienced is Brahman...
- Means Brahman is an independent entity.
- This Body / Mind not experienced in dream / sleep.
- **Knowledge scripture gives :**
 - Conciousness is not – Part / Product / property of body.
 - Independent entity.
 - Pervades + enlivens body.
- Not limited by body.
- Continues to exist even after fall of body.
- More experience will not clear doubt.
- More enquiry will clear doubt.

- Shastras give knowledge + knowledge should be doubtless.

Enquire?

- Can Conciousness be independent / all pervading / eternal...

Verse Meaning :

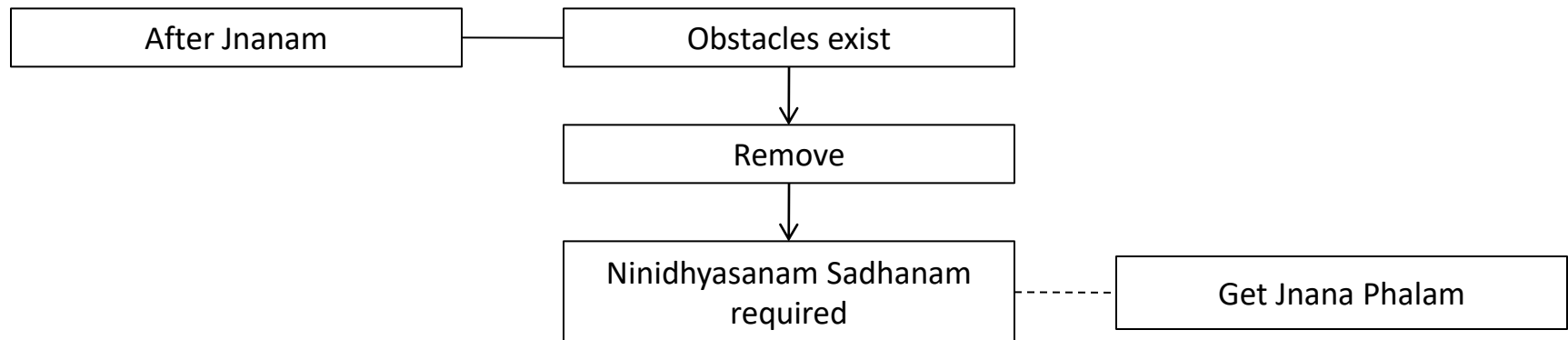
- Brahman has to be known as ever experienced Conciousness. That knowledge alone is right knowledge.
- Brahman is never known thru particular experience in a particular state.
- Brahman is discerned thru every experience of all 3 states.
- Conciousness available in every experience...
- If I have to see particular experience, I have to turn in this direction.
- When I get new experience of another person.
- I recognise person thru particular experience to recognise light which person should I see?
- I recognise light not thru a particular person.
- I recognise light in + thru experience of every person.
- Turn Left }
Turn Right } Experience of light not in one perception, but thru every perception.
- Similarly experience of Conciousness in not any particular experience.
- But in + thru every experience.
- Even when I don't experience anything, Conciousness is experienced. Because of Conciousness alone, we say that I don't experience anything.

How to recognise Brahman.....

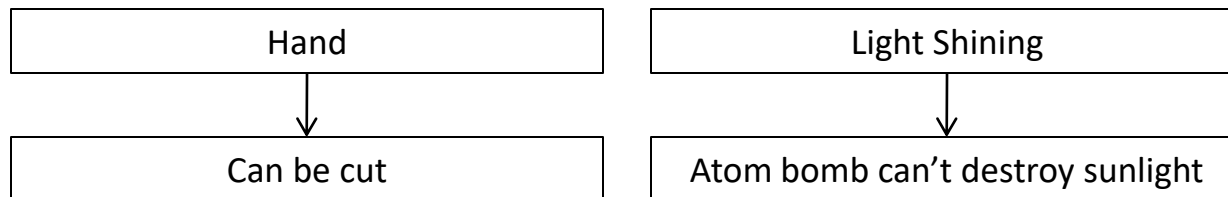
- Conciousness is in + thru every perception Pratibodha viditam Brahman. That Brahman is Matam... known.
- Don't study Vedanta... + wait for experience of Brahman...
- If you want any experience after knowledge, you can work for experience of Jnana Phalam.

Right Knowledge :

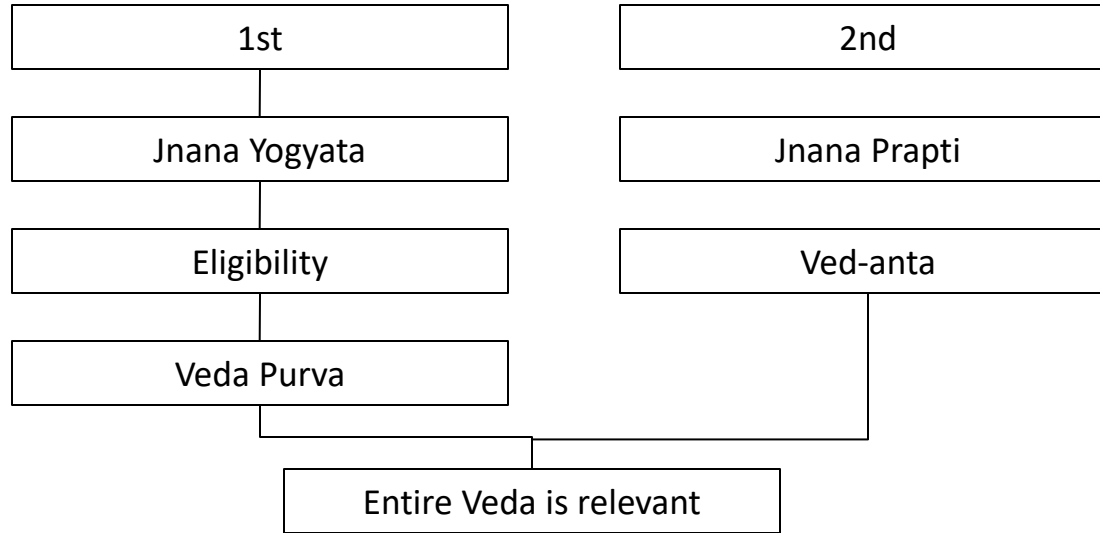
- I work for experience of Jnana Phalam.



- Mananam after Vedanta study... not for knowing Brahman.. But for phala Anubava....
- For removing any habitual problem... wife / Griha / Deha / Abimana – Anxiety has to go away.
- Conciousness is Brahman.... And Conciousness is myself....
- Therefore I am immortal.
- I am not body with Conciousness... Then I am mortal.
- I am Conciousness with temporary Body – mind complex.



- Atma here is mind... Conciousness... remains unaffected. Through knowledge one attains Moksha.. (Not thru experience) Vindate Veeryam....



Verse 5 :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitrya dhirah pretya-smallokad-amrta bhavanti*

(5) If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal.

- Man of discrimination
- Priorities clear
- Karma Yoga + Upasana + Sadhana Chatushtaya Sampatti.

Previously	Now	Next
I am body with Conciousness	I am Conciousness in the body here	I am Conciousness in all bodies

- Light on building – In between where object is missing, light exists.
- There is one undivided light in divided objects.
- There is one undivided Atma in divided Bodies / objects.
- Divisions belong to bodies.. But not to Conciousness.
- “Akhandā Chaitanyam” – Divisionless “Conciousness”.
- I & you are different because bodies are different... Name of RB / KC / Given to bodies not to Conciousness.
- Differences belong to body not to Conciousness.
- Discern Conciousness in every beings.



Is Body Integral part of me? Or incidental media I use?

- a) If Body is integral.. Will hold to body... I don't mind dying but don't want near + dear dying.
- b) If Body is not integral part of myself... Body is dress... I Consciousness am wearing... dress wears out... get another dress....
- Give up Abimanam of Body.. See body objectively millions of Bodies come + go...

Vairagya Shatakam :

- At time of death, Jeeva calls 5 elements, you have gifted + maintained body temporarily.. For my use...
- Borrowed stuff because of grace. With your help I was able to gain knowledge of Atma.
- To know I am Consciousness... I need body / to study I need body.
- To say "Aham Brahmasmi.. Need body. With this gift you made.. I made my life.
- Now time to return body with thanks to 5 elements.
- I return, because I am detached from the Body... and these people are called Asmat Lokan pretyah...
- Give up abimana with body / world / relationships – Jivan Mukti.
- Continue to live till Prarabda.. Is exhausted...
- Duration of body determined by Prarabda oil.. They become one with immortal Brahman.
- Pot space merges with total space without motion. Already immortal Brahman... merge with immortal Brahman – "as though".

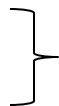
Pot Space	No more Pot Space
Name before	After
As long as Body is there - Jivatma	Name Changed to Paramatma
Jeevan Mukti	Videha Mukti

- After Jeevan mukti.. Atain Amruta bavanti - videha mukti.

Asmat Lokan Pretya :

2nd Meaning :

- Sharira Tyaga... not sharira Abimana Tyaga.
- Either way he is one with Brahman.
- Many have attained moksha... don't waste Human birth.. Attain Moksa... because Jnanam possible..
- Animals have to exhaust Prarabda – Can't aquire Punyam... therefore can't Aquire Jnanam. Both for Karma and Jnanam... free will required.
- Cow doesn't get punyam / Papam... because deliberated thinking is required to acquire punyam / papam.
- Owner gets punyam....
- Only in Manushya Janma... Karma + Jnanam is possible.
- Use this Janma to attain knowledge. Next Janma.. Don't know what body you get... no linear Janma... not gradual evolution.
- Animal can become human.
- Human can become Animal



In Hinduism

Chapter 1 & 2 :

- Central teaching = Jivatma / Paramatma Aikyam.
- Every Mantra is Mahavakyam.

1) Conciousness :

- Is subject which experiences everything.
- Is not an object.
- Tadeva Tvam Brahma... neham yadidam upasate
- Conciousness is ever evident (Eternal) + Doesn't require new experience.
- Upanishad words are words of introduction not description, give knowledge of something already experienced.
- Gives knowledge of ever experienced Brahman. Brahman is Conciousness & Conciousness is you.. You are that Brahman...
- Own up.... Ever evident Conciousness as myself... then I have attained Brahman Jnanam. Its purity of intellect.
- Intellect doesn't give experience but gains knowledge about myself.
- Intellect gains Vritti Jnanam....
- This Conciousness I was / I am / I ever will be...
- I mistook Body + Mind as myself... Thru which I.. Conciousness am expressing... interacting.
- Once I shift from body to Conciousness that is transformation.

Previously	Now
- I was body with Conciousness.	<ul style="list-style-type: none"> - I am Conciousness - I have incidental body. - Which has arrived on a particular Date.

- Between arrival + departure dates I transact thru the body. but when body has departed, I stop transaction but don't stop existing.
- Cessation of transaction not cessation of existence.

Gita :

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- I ever am... sometimes with transaction
Sometimes without transaction.
- Owning up requires intellect & its called Brahma Jyanam & this owning up is called Jeevan Mukti.
- In this Knowledge I drop all my sense of limitation because limitations belong to body & I can't claim limitation of Body.
- Apoorvatvam goes.. Poornatvam comes.
- Poornatam owned is called Moksa.
- Continue to transact as jeevan mukti & body drops because of prarabda... & I don't stop... my transactions stop.
- This body stops and its called Videha Mukti.
- Every day, during sleep we have experience of Videha Mukti...

Brihardanyaka Upanishad :

- In Svayam Jyoti Brahmana... sleep alone as example of Videha Mukti.
- Where duality is not experienced.

Own up fact (Aham Brahmasmi)	Without this knowledge
Life fruitful	Life is a loss

Other accomplishments :

- We travel from finitude to finitude which is not progress.
- Keno Upanishad : over...

Chapter 3 & 4 : “Story”

- Same wisdom for Mandah Adhikaris in diluted manner.
- **Tiruvilayadal... Mandah** : Mind disturbed.... Kamaha... symbol of desire.. Kama churns intellect.. Adishye Nyaya Mathnathi churning Rod = Matha.
- **Kama** : Churns + disturbs mind.
- Knowledge destroys our desires = Shiva Burning manmatha.
- Prajayati yada kamaan.. Sthitapragya story...

3rd Chapter : Story

- Devas – Asuras Battle...



Win + Celebrate... great + powerful... became arrogant.. Any success result of our effort... victory got into our head...

- Lord comes as Yaksha... sacred being to remove our ignorance / arrogance...

1 st Son	2 nd Son	3 rd Son
<ul style="list-style-type: none">- Agni- Anything to lord offered thru Agni	<ul style="list-style-type: none">- Vayu- Can lift anything by cyclones.	<ul style="list-style-type: none">- Indra- Lord of all Devatas- Goes near Yaksha & yaksha disappears- No Opportunity of conversation..

- Agni – Vayu returned... didn't understand.
- Indra had discrimination... my Vanity cause of all problem... Anjaneya in Search of Sita... I think I am doing everything... crossed ocean / destroyed Asuras....
- **Anjaneyas Prayer : (Famous)**

नमोस्तु रामाय सलक्ष्मनाय
देव्यै च तस्यै जनकात्मजायै
नमोस्तु रुद्रेन्द्र यमानिनेभ्यो
नमोस्तु चन्द्रार्क मरुद्गणेभ्यः

Namostu raamaya salakshmanaaya
Devyai cha tasmyai janakaatmajaayai
Namostu rudrendra yamaanilebhyo
Namostu chandraarka marudganebhyaha

Salutations unto Rama and Lakshmana. Salutations unto Sita, the devine lady, the beloved daughter of Janaka !
salutations unto the host of gods – the Rudra, Indra, Yama, Vayu, Chandra, Surya and Marut Kanaas.

- Anjaneya expresses humility....

Gita Chapter 13 - 1st Value :

- Amanitvam / Adamtitvam...

15th Chapter :

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५.५ ॥

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely retired, freed from the pairs of opposites – such as pleasure and pain, - the undeluded reach that goal Eternal. [Chapter 15 – Verse 5]

- Nirmana moha Jita Sanga dosha... Indra discovers his inability + prays to the Lord.... Parvati arrives... as Yamha in front of Indra...

4th Chapter :

- Uma / Parvati teaches Indra... accepts Indra as disciple... Vanity goes...
- Indra attains Jnanam & goes back to devatas... Agni + Vayu get Brahman Vidya.

Essence :

1) Yaksha appearing in front of Devatas indicates existence of God / Brahman.

- Brahman Astitvam... Nirguna Brahman of Upanishad Philosophy represents Chapter 1 + 2.
- Saguna Brahman.... Yaksha story....

Why prove existence of Brahman thru story?

1) Lesson One : Brahma Astitvam

- Brahman not available for any organ.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्मो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

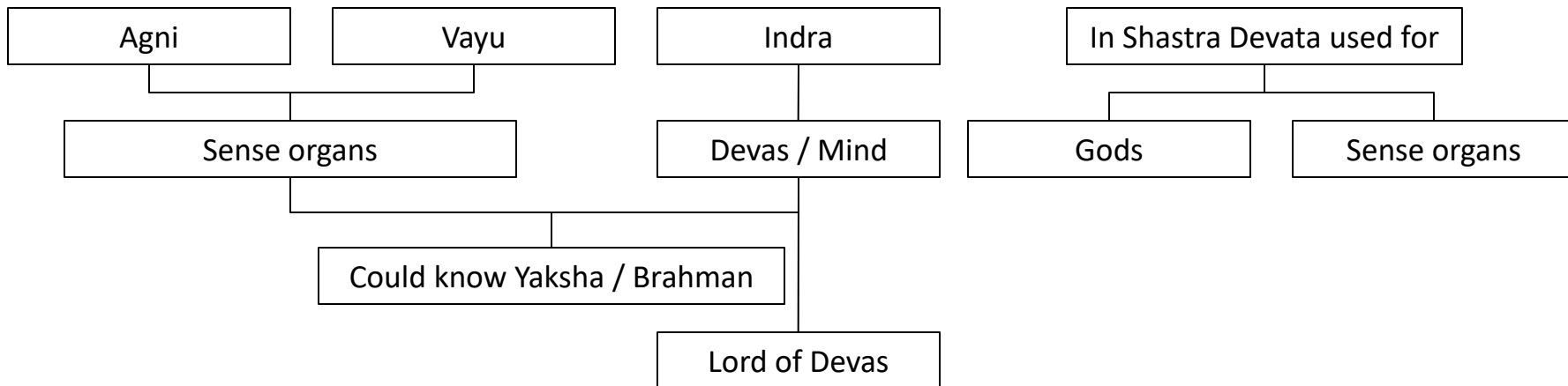
(3) The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 – Verse 3]

- Can't hear... can't be described in words... other than known / unknown.
- **Mind Concludes** : Nirguna Brahman doesn't exist.
- For Dvaitam / Visishta Advaitns / Sankya / Yoga / impossible to conceive.
- Nirguna Brahman Asti.... Have faith / believe until you understand.
- Yaksha appears in front of Devatas indicates existence of God / Brahman.

2) Lesson 2 : Abimana Mithyatvam

- All glory person claims doesn't belong to the person.
- Any Abimanam / pride is mithya.
- Vayu / Agni thought victory was because of itself. Without yaksha... they can't do anything.
- Never have pride / be humble.

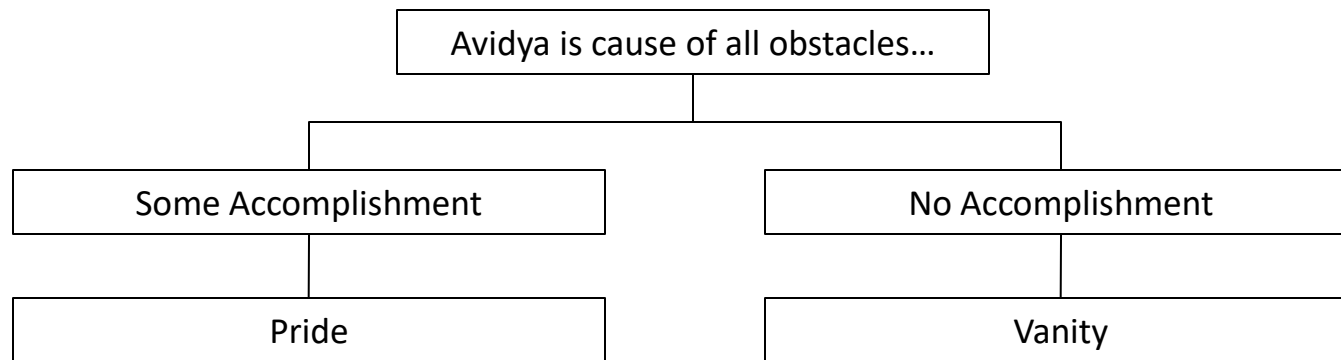
3) Lesson 3 : Brahman – Durvigneyatva Pradarshanam



- Mind = Lord of Sense organs.... Mind alone can make sense organs function
↓
Indra = Lord of Devas.... Without mind sense organs can't function.
- Brahman is Indriya – Mano Attitam....
 - Beyond sense + Mind.
 - Inaccessible to senses + Mind
 - Incomprehensible

Lesson 4 :

- Agni + Vayu – Returned... couldn't get knowledge.
- Indra gained knowledge.. Because he became humble.



- **Indra** : Had Amanitvam... + Through Bakti (surrendered).
- Geeta must be taught only to humble. Become Devotee first!!

Lesson 5 :

- Uma Devi / Guru appeared + taught – knowledge not automatic.
- “Namaskara goes to Jnanam.”

Lesson 6 :

- Therefore Jnanam is glorified.

Lesson 7 :

- Yaksha came like lightening + went off.
- Good for lightening Upasana.

Chapter 3

Verse 1 :

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति १

*Brahma ha Devebhyo vijigye, tasya ha brahmano vijaye deva amahiyanta
ta aikhsant-asmakam-evayam vijayah asmakam-evayam mahimeti*

(1) Preceptor : It is said that Brahman once won a victory for the Gods (over the demons). Though the victory was due to Brahman the Gods became elated by It, and thought : To us belongs the victory, to us belongs glory.

Deva	Asuras
<ul style="list-style-type: none">- Dharmic forces- Satwic- With Lords support, devas got victory.	<ul style="list-style-type: none">- Adharmic forces.- Rajasic / Tamasic

Before eating :

- **Neiveidyam :**
 - Acknowledging / informing...
 - Seed given by you...
 - I filled. My capacity to fill is your gift...
 - Remembering your blessing.
- In your mind handover glory to the Lord...
- In the mind, have no arrogance...
- While taking Garlands.. Swamiji says Narayana.

3rd Chapter :

- To teach Nirguna Brahman.. “Uma” Manifest.

Ohm	Uma
<ul style="list-style-type: none"> - Ohmkara represents upanishad teaching - Essence of Vedas. 	<ul style="list-style-type: none"> - Ohm reversed - Represents scriptural knowledge. - Saraswati : Wisdom born out of lake of vedas. Illumines vedas. Brahman revealed.

Story :

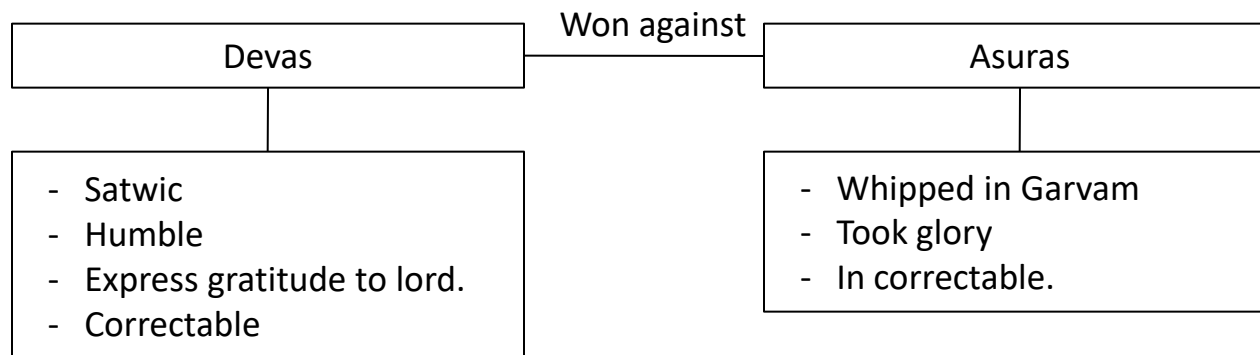
- Symbolic representation of Chapter 1 & 2.

Mantra 1 :

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति १

*Brahma ha Devebhyo vijigye, tasya ha brahmano vijaye deva amahiyanta
ta aiksant-asmakam-evayam vijayah asmakam-evayam mahimeti*

(1) Preceptor : It is said that Brahman once won a victory for the Gods (over the demons). Though the victory was due to Brahman the Gods became elated by It, and thought : To us belongs the victory, to us belongs glory.

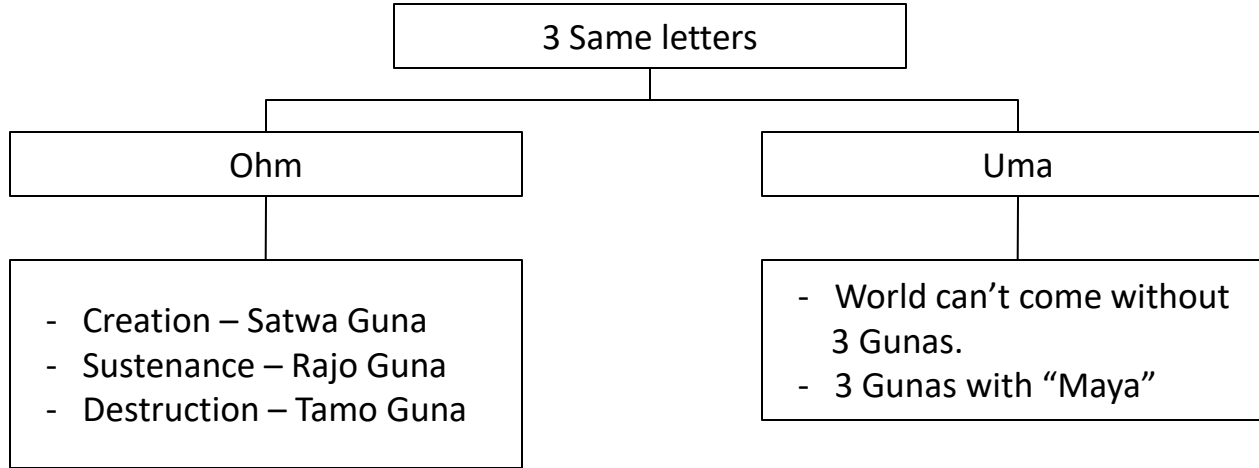


Mantra 2 :

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव
तन्न व्यजानत किमिदं यक्षमिति २

*Taddhaisam vijajnau, tebhyo ha pradurbabhuva
tanna vyajanata kim-idam yaksam-iti*

(2) Brahman, knowing their vanity, appeared before them; but they did not understand who that Adorable Spirit was.



Yaksha :

- Short Avatara in Keno Upanishad.

Krishna :

- Avatara in Chapter 4 – Gita.

Mantra 3 :

तेऽग्निमब्रुवज्जातवेद एतद्विजानीहि
किमेतद्यक्षमिति तथेति ३

*Te'gnim-abruvan, Jataveda etad vijanthi,
kimetad yaksam-iti, tatheti*

(3) They said to Agni thus : 'Oh Jataveda! (All-knower) find out what this Great Spirit is.' He agreed.

Where is Brahman located?

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनम्य।
वेदैश्च सर्वैरहमेव वेदो वेदान्तकृद्वेदविदेव चाहम् ॥ १५.१५ ॥

And I am seated in the hearts of all ; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas ; I am indeed the author of the Vedanta, and the “knower of the Vedas” am I. [Chapter 15 – Verse 15]

- Lord in Upanishad not in clouds...
- In our hearts – witnessing every thought. Therefore Lord called Rishiksha.
- Isvara has extra Sensory perception.
- Saguna Brahman knew wrong thoughts of Asuras... Arrogance – Vanity... wanted to teach a lesson.
- Agni Devata – Omniscient... knows everything that is born.

Title in Danger.

Needed to Defend.

- Need to be wanted is biggest want of everybody.

Mantra 4 :

तदभ्यद्रवत मभ्यवदत् कोऽसीत
अयग्निर्वा अहमस्मीत्यब्रवीत्
जातवेदा अहमस्मीति ४

*Tad-abhijadraval, tam-abhyavadat, ko'siti,
agnir-va aham-asmitiabravat
jataveda va aham-asmiti*

(4) Agni hastened to the Spirit. The Spirit asked him who he was and Agni replied, 'Verily I am Agni, the Omniscient.

- Agni asked Yaksha... who are you..

Tongue tied.

Public speech :

- **Brain :**

Is that which works until you start your 1st public speech.

- Our living because of Agni... daily Agni 1st worshipped as Surya Rupena / Chandra Rupena / Vaishvanara / Agni Rupena.
- Agni has Laukika + Vaidika glories... Omniscient god.

Mantra 5 :

तस्मिंस्त्वयि किं वीर्यमित्यपीदं
सर्वं दहेयं यदिदं पृथिव्यामिति ५

Tasmigm-stvayi kim viryam-iti

apidagm sarvam daheyam yadidam prthivyam-iti

(5) He (Brahman), in the form of Yaksa, asked him : 'What power hast thou, who art of such a nature?' Agni replied, 'I can even burn whatsoever there is on Earth.'

Agni :

- Can burn everything in front.. Towering inferno building / forest burnt.

Creator	Destroyer
<ul style="list-style-type: none">- Life giver- Life comes only in field of temperature- In womb, appropriate temperature for growth of foetus.... (Body in incubator)	<ul style="list-style-type: none">- Death because Agni tatvam goes away.

Mantra 6 :

तस्मै तृणं निदधावेतद्देहि
तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं
स तत एव निववृते
नैतदशकं विज्ञातुं यदेतद्यक्षमिति ६

*Tasmai trnam nidadhavetad daheti
tad-upapreyaya sarvajavena, tanna sasaka dagdhum
sa tata eva nivavrte
nattad-asakam vijnatum, yadetad Yaksam-iti*

(6) He, Brahman placed a blade of grass before him saying, “Burn it!” Agni dashed at it with all his power. He could not burn it. So he returned to the Gods saying, “I could not find out who that Adorable Spirit was”.

- Bagawan produces world from “Yoga – Maya Shakti”
- Yaksha took dry leaf of grass & asked Agni to burn.
- **Agni realised** : My burning power doesn’t belong to me.
- Eyes can’t see Brahman... but eyes can see because of Brahman....
- Agni can be born only with blessing of Yaksha.

Mantra 7 :

अथ वायुमब्रुवन्वायवेतद्विजानीहि
किमेतद्यक्षमिति तथेति ७

*Atha Vayum-abruvan, vayavetad vijanihi
kimetad yaksamiti tatheti*

(7) The Deva-s then said to Vayu (wind). 'Oh! Lord of the winds, find out who this Adorable Spirit is.' He agreed.

- Agni → Powerful
- Vayu → More powerful... Puffed with Air. One who moves everywhere, gives prana.
- Akasha → Most powerful.
- Shakti to everyone, making every one alive.
- **Mata Rishva** : One who moves freely in sky.
- Destructive power : Cyclone – cars / trees destroyed.
- In arrogance.. We all talk of our destructive power / constructive powers.
- Vayu increased speed..... Everything around flies except Yaksha + grass.
- Vayu winked at Agni...

Mantra 11 :

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति
तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ११

*Athendram-abruwan-Maghavann-etad vijanihi, kim-etad Yaksam iti,
tatheti, tad-abhyadravai, tasmai tirodadhe*

(11) Then the Gods said to Indra, 'the Chief of Gods. Oh! Maghavan! (worshipful, or the possessor of great wealth and power) find out who that Adorable Spirit is. He agreed and hastened towards the Spirit, but the Spirit disappeared from his view.

- Indra – Captain... Yaksha – Disappeared
 - **Knew problem :**
 - Ego / Vanity
 - Had Teevra Mumukshatvam... enquired....

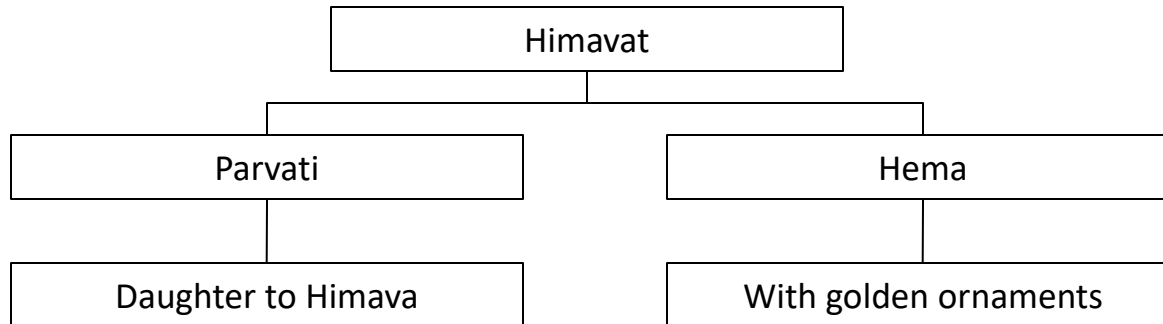
Mantra 12 :

स तस्मिन्नेवाकाशे स्त्रियमाजगाम
बहुशोभमनामुमाँ हैमवतीं
ताँ होवाच किमेतद्वक्षामिति १२
इति तृतीयः खण्डः

*Sa tasminn-evakase strtyam-ajagama
bahu-sobhamanam Umagm Haimavati,
tagm hovaca kim-etad Yaksam-iti
Iti Trtiyah Khandah*

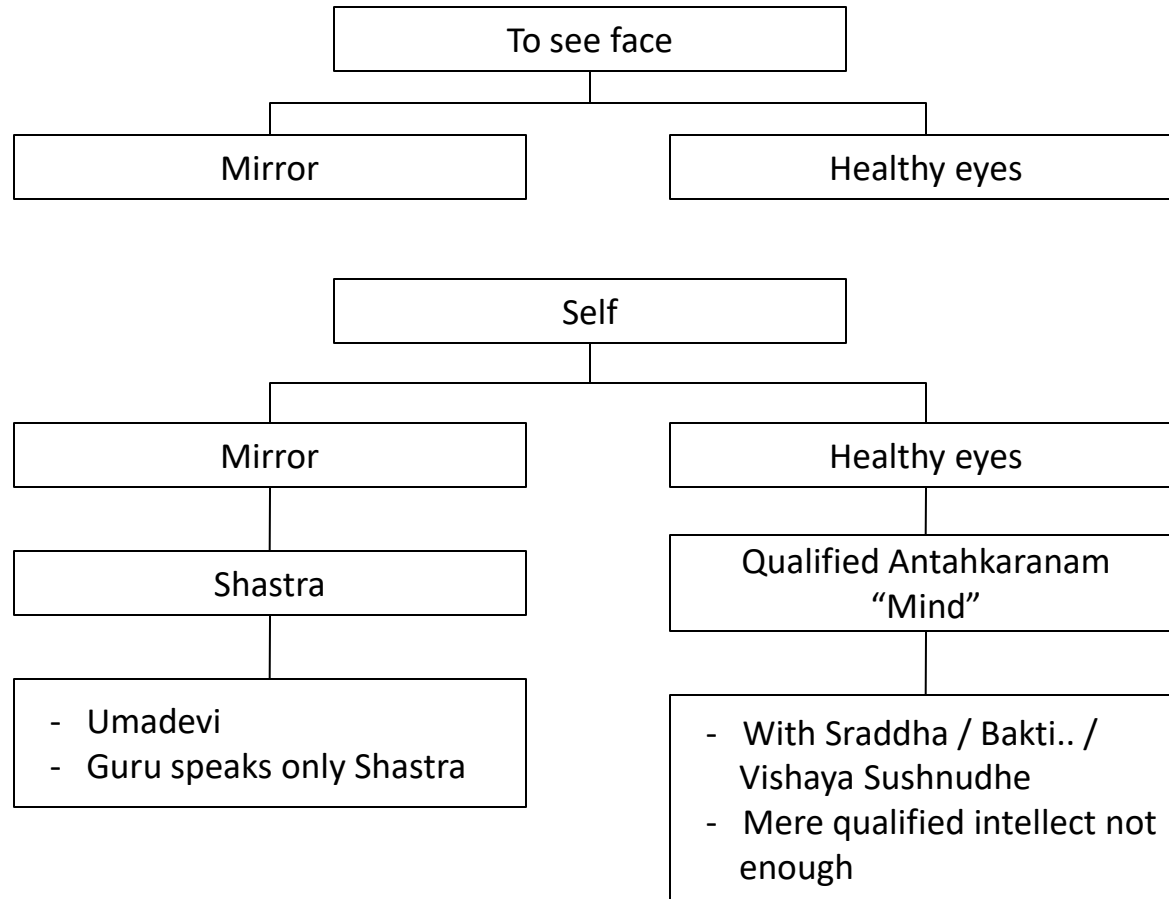
(12) And in that very spot he beheld a woman. Uma the damsel fair – the daughter of the snowy mountain Himavan. He asked her who this Adorable Spirit could be?

- **Indra :** Developed Vinaya + Bakti.
- Brahma Vidya Attractive because it gives happiness to Devotees.



Chapter 3 :

- Symbolic representation
- Indra got self knowledge after Acquiring qualification (Bakti + Amanitvam)
- Umadevi Represents Shastra – Brahma Vidya.
- One requires qualified mind + Shastra required for self knowledge.
- If any one missing... No self knowledge.



Chapter 4 :

- Glory of Brahma Vidya... Indriya most glorious...

Chapter 1, 2, 3 : Jnana Yoga

- Work for qualified mind.
- Naham Manye Suvedeti....
- **Subtle intellect understands :**

I know Brahman... not that I don't know Brahman.

I know... I don't know.

- **Therefore don't develop complex :**
 - I don't understand Vedanta / Brahman.
 - Method of making mind subtle = Brahman Vidya.
- Shastra – easy / difficult depend on state of preparation of mind.

Gita :

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ ९.२ ॥

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable.
[Chapter 9 – Verse 2]

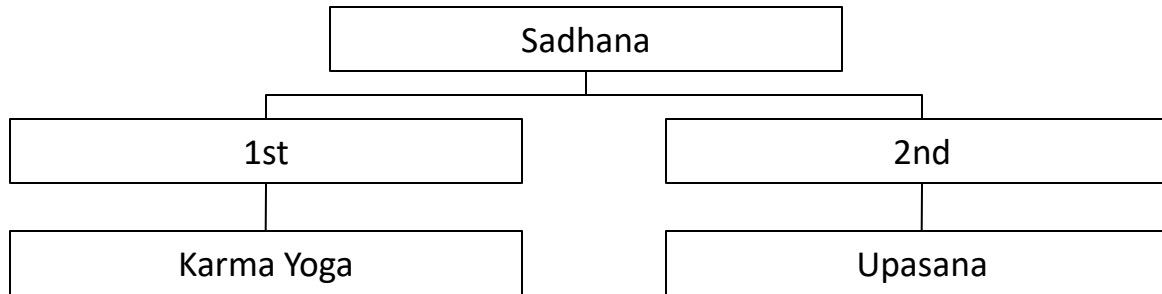
- Self knowledge easiest....

उत्तिष्ठत जाग्रत
प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

uttiṣṭhata jāgrata
prāpya varān nibodhata:
kṣurasya dhārā niśitā duratyayā;
durgam pathas tat kavayo vadanti. (14)

Arise, awake; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Jnana Yoga = Only path for liberation.
- 2 types of Sadhana for preparation of mind.



- Karma Yoga + Upasana + life of values... (Divine Virtues / Deivi Sampat) + Jnana Yoga.
- Get preparation of mind.... Go to Chapter 1 + 2.
- Then teaching takes place... Statement Tattwa bodha / In Mandukya impact more.
- Same topic in all Upanishads... Indra because Sishya + got the knowledge....
- Mysterious Yaksha = Saguna Brahma... original = Nirguna Brahman....
- To teach – Maya Sahita Saguna Brahman required.

Lesson :

- You have no Right to any glory... all glories belong to Ishvara....

Philosophically :

- Every Jnanenindriya + Karmenindriya functions because of Chaitanya Tatvam...
- Minus Chaitanya Tatvam... every sense organ is inert bundle of matter.
- **Chapter 1** : Brahman = Srotasta Srotram.
- **Chapter 2** : Burning power of Agni....

Lifting power of Vayu....

}

Brahman
- Society commits mistake... puts glory on individual Instead of Brahman.
- Society showers glory on us... when you receive, mentally offer it to Ishvara.... Yad Yad vidyut satyam...

Krishna :

- Vibuti Yoga... whatever glory anyone has... give it to me “Lord”.

Saraswati :

- Embodiment of Shastra Guhyam.

From Parvati Devi :

- Guru upadesha alone...

Gita :

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) knowledge. [Chapter 4 – Verse 34]

- Gain knowledge from guru.

Mundak Upanishad :

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥

parīkṣya lokān karmancitān brāhmaṇo
nirvedam āyān nāsty akṛtaḥ kṛtena,
tad vijñānārthaṁ sa gurum evābhigacchet
samiṭ-pāṇiḥ śrotriyaṁ brahma-niṣṭham.

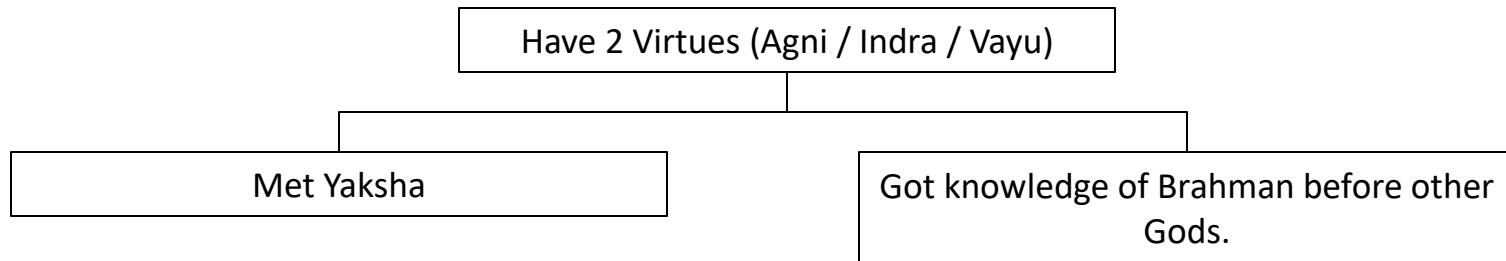
Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Indra :

- Required Parvati to reveal Brahma Vidya.

Brahma Vidya Mahima :

- **3 Jnanis** : Indra / Agni / Vayu.... Superior to all gods.



- Most glorious among Gods = Indra / Agni / Vayu....

Verse 2 :

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्
यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पृशु
ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति २

**Tasmad va ete deva atitaramivanyan devan,
Yad-agnir-Vayur-Indraste Hyenan-nedistham pasparsuh
te hyenat prathamam vidancakara Brahmeti**

(2) Therefore, verily, these Gods (Agni, Vayu and Indra) excel the other Gods; for they approached the Spirit (the manifestation of the Supreme) the nearest and they were the first to know Him as Brahman.

- Later Yama came to know... in Katha : Yama – Guru.
- Because of knowledge 3 Gods superior to other gods.
- Superiority belongs to knowledge...
- Brahma vidya makes human superior to all human beings.
- Like it made 3 gods superior to other gods.
- Become Manushya Sreshta thru Jnanam.
- Study for superiority .

Verse 3 :

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स
ह्येनन्नेदिष्ठं पस्पृश
स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ३

**Tasmad va Indro-'titaram-ivanyan Devan
Sa hyenan-nedistham pasparsa
sa hyenat prathamam vidancakara Brahmeti**

(3) And therefore, indeed, Indra excels other Gods; for he approached the Spirit nearest and he was the first to know him as Brahman.

- Indra superior amongst Vayu & Agni.
- All 3 went to Yaksha as equal.
- Indra got knowledge of Yaksha 1st, then Vayu / Agni got from Indra.

Verse 4 :

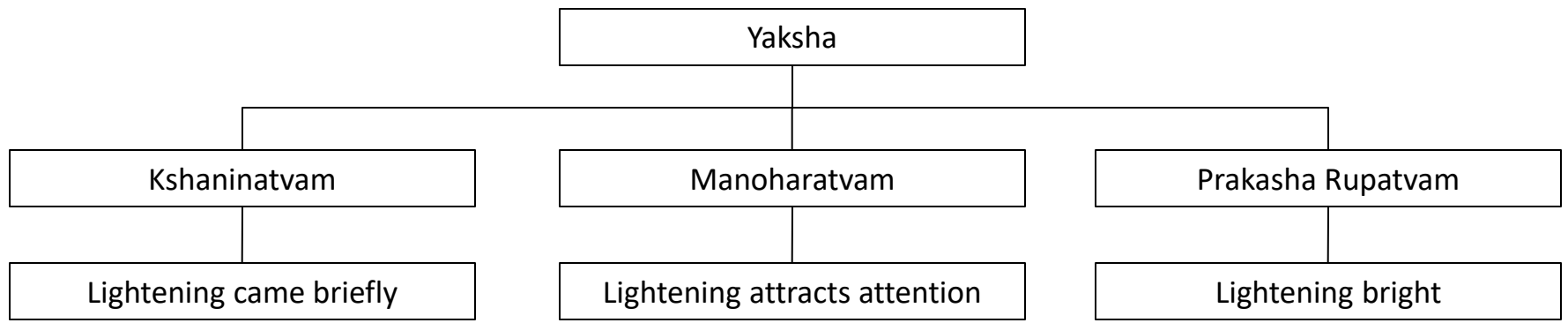
तस्यैष आदेशो
यदेतद्विद्युतो व्यद्युतदा३ इतीन्यमीमिषदा३
इत्यधिदैवतम् ४

Tasyaisa adesah
yadetad vidyuto vyadyutada 3 itinnyamimisada 3
ityadhi-daivatam

(4) This is the description of Brahman (description by means of an illustration); He shone forth like the splendour of the lightning; He disappeared within the twinkling of the eye. This is the comparison of the Brahman with reference to the Deva-s. (His manifestation as Cosmic powers).

- 3 levels of Sadhana – Karma Yoga / Upasana / Value.
- 4 Upasanas in Verse 4, 5, 6.

Guna Vishvata Upasana	Adyatma Upasana	Adideiva Upasana
<ul style="list-style-type: none"> - Meditate on Guna of Lord - Karshati iti Krishna to draw to oneself. - Attention drawn... lord appeared briefly attractive / briefly attractive / brilliant for a short time. - One who draws mind of every person to himself because physical beauty – Adhara Madhura. 	<ul style="list-style-type: none"> - Invoke lord upon our body part Angushta – index finger - God as subject. 	<ul style="list-style-type: none"> - External Alambana - Manaha Harati manoharam.



Philosophically :

- Nature of Ananda svaroop.

Verse 4 :

- Lightening upasana.... Symbol of Yaksha / Ishvara / God.
- Trees / River / Elephant / cow / lightening.... Adideiva Upasana external natural force.

Verse 4 : Lightening Mind

- 3 similar features of Brahman & lightening.
- Svayam Prakashavatvam / Manoharatvam / Kshanikatvam

Elongation of Vowels :

- अ → Hrsva
- अ + अ → Deergam
- अ + अ + अ → Plutam... 3 – 4 unit.
- Significance of Plutam... indicates comparison between Yaksha + Vidyut lightening.

Waking Mind :

- Nimeshaha = Closing + opening of eye.
- Soundarya lahiri = Unmesha – Nimesha Buvanavalli.
- Meditate on yaksha... on that winking.
- In Winking, what happens is exactly as in lightening. In darkness... area is covered... lightening comes.... Place is visible... lightening goes... place plunged in darkness....
- Darkness before... briefly brightened.. Darkness again same I winking....
- Light of world doesn't come from lightening.
Light of world comes from eye itself.
- Eye is a light.
- Normally light – Sunlight.
- Actual light is from eyes... Bagawan has given that light by which we see other lights.
- For Blind person.. Even if sun / moon is there... world is darkness only.
- Winking of eye... is Alambanam for 2nd upasana.
- Eye doesn't have light of its own. Borrowed from Conciousness.

1st Mind :

- World is bathed in light of lightening.

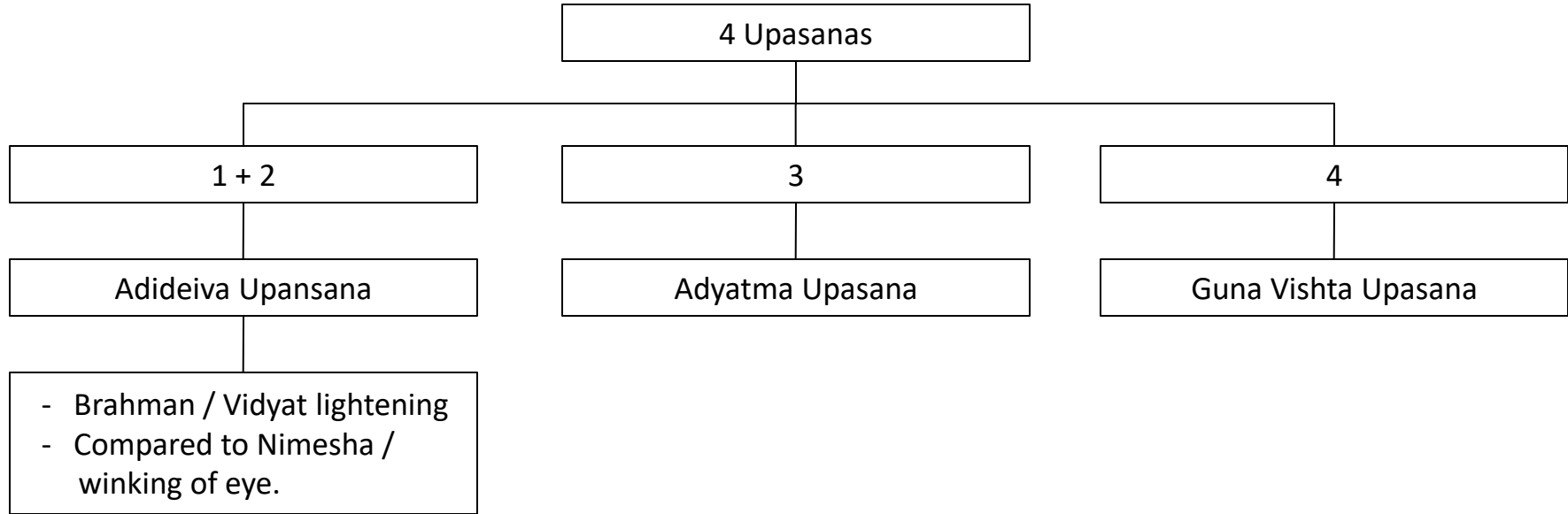
2nd Mind :

- World is bathed in light of your own eyes.
- Winking Mind = Adideivatvam.
- In both look at external world illumined either by lightening or own eye.

3rd Mind :

- Adyatma Mind – Choose something in self.
- What is in you comes briefly and light disappears.
- Thoughts... symbol of yaksha.
- Since thoughts belong to individual, it is Adhyatmam.
- Every mind has thought but here mind is thought itself....

Chapter 4 :



Uniqueness :

- In both lightening + winking...
- World illumined briefly...
- Draws attention.. Even before we know what is lightening it goes...
- Lightening = Brahman = Lord himself.

Winking Upasana :

- World brightened because of light coming from our own eye is brief.

Verse 5 :

अथाध्यात्मं यदेतद्गच्छतीव च मनो
अनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः ५

*Athadhyatmam yadetad gacchativa ca manah
anena caitad-upasamara ty-abhiksnam sankalpah*

(5) Now as regards this description from the point of view of His manifestation as Atman within the body – as one thinks of Brahman by the mind and a speedily as the mind wills.

Adhyatma Upasana :

Tatttriya Upanishad :

अथ दैवीः । तृप्तिरिति वृष्टौ ।
बलमिति विद्युति ॥ यश इति पशुषु ।
ज्योतिरिति नक्षत्रेषु ॥ प्रजातिरमृतमानन्द इत्युपस्थे ।
सर्वमित्याकाशे ॥

*atha daivih, trptiriti vrstau,
balamiti vidyuti, yasa iti pasusu
jyotiriti naksatresu, prajatiramrtamananda ityupasthe,
sarvamityakase*

Now follows the meditation upon the adhidaivika, as satisfaction in the rains, as power in the lightning; as fame in the cattle, as light in the stars, as offspring, immortality and joy in the organs of procreation and as all in the akasa.
[III – X – 3]

- Light meditated as Balam / power...
- **In one stream of lightening** : can light up world for one year.
- Power contained in lightening is Bagwan.
- Power contained in eyes is Bagwan.

Taittiriya / Kena Upanishad	Adyatmam	Adideivam
- Brightness in lightening	- Individual world	- external world

- Yaksha compared to thought.

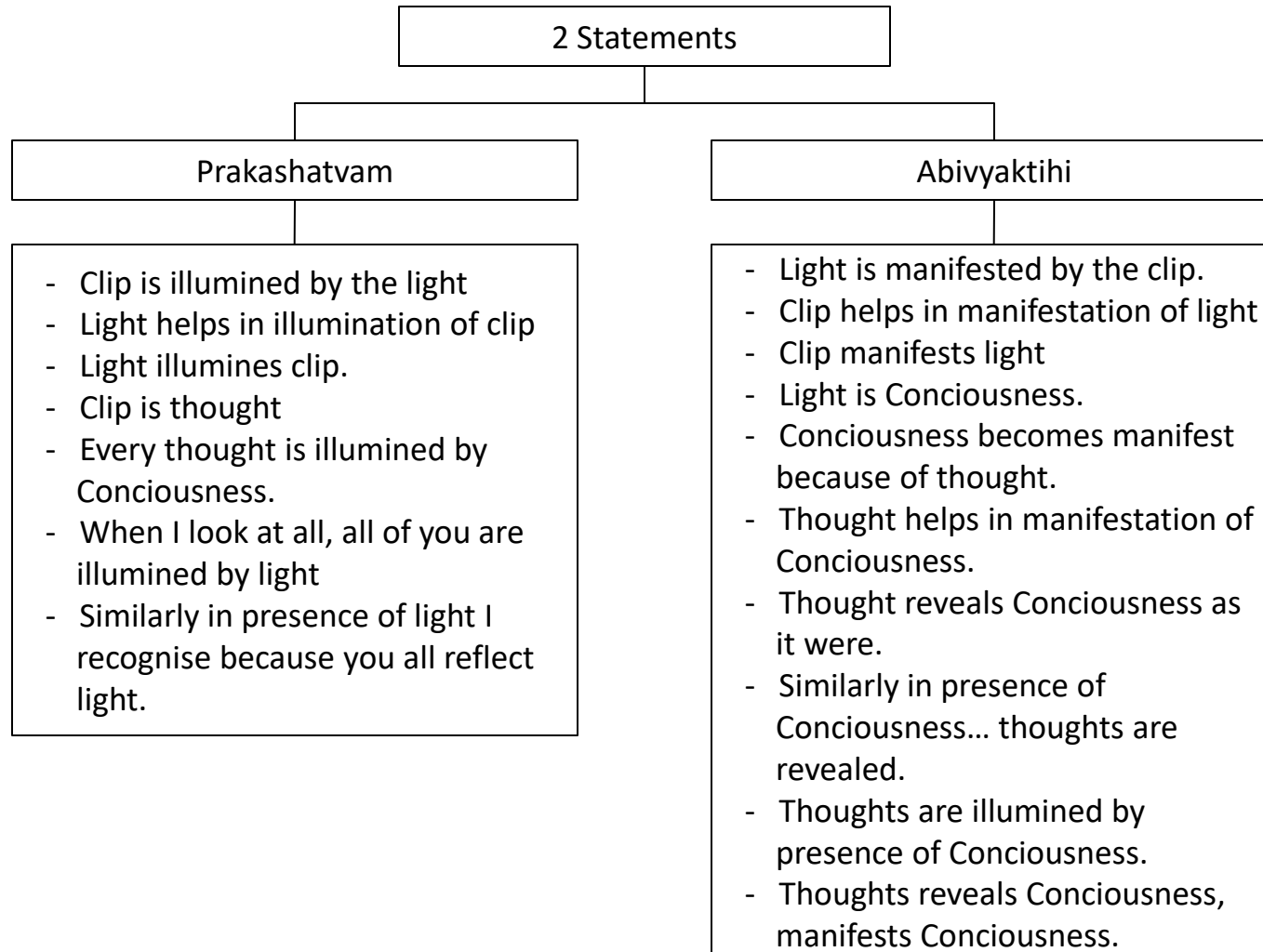
1) Kshaninatvam :

- Violently changes / bright.
- Briefly appears / disappears.
- Every thought illumines a corresponding object.
- Any thought like stream of lightening.
- Any thought capable of illumining object.
- Words illumined by ears / known by ears...
- For each word mind should form a relevant Shabda vritti.
- Its vritti that illumines the object. Its not plain ears.

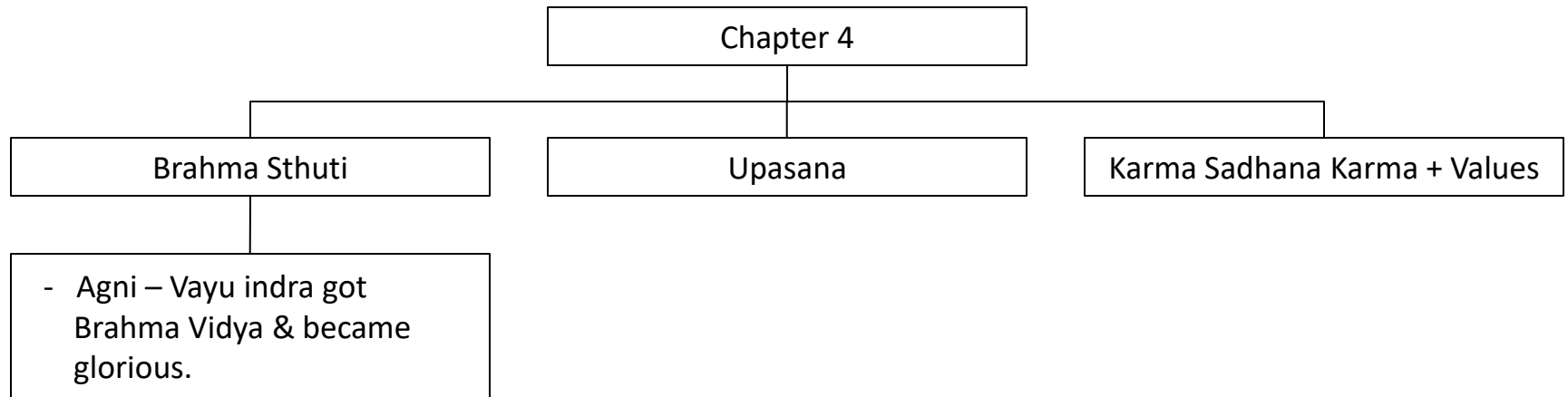
Subtle Upasanam :

- Every thought is going near / contacting Brahman as it were.. Every thought is contacting & as though revealing Brahman.
- Brahman is in the form of Chaitanyam within mind... Conciousness principle in mind...
- Every thought is capable of reflecting Conciousness. Just as mirror has capacity to reflect sunlight.
- Every thought serves as mirror... reflecting Conciousness & forming reflected Conciousness in thought.... Called Pratibimba Chaitanyam / Chidabasa.
- Since though forms reflection of Conciousness.. We can say thought is contacting Brahman. Thought also indirectly reveals Brahman by forming reflection.

- Thought helps in our recognition of Brahman.
- Mike / clip known because its illumined by light. When clip / mike is not there, light is here. But can't recognise / feel the light...
- When I place clip... presence of light is reflected & clip indirectly makes light manifest.
- In absence of clip – light is here in unmanifest form.



- Person in coma has no thoughts.. Conciousness is in Unmanifest form, as in sleep, “Not absent” – non existent... person is unconcious.



- In the dead body – Conciousness is not manifest... because there are no thoughts.
- Table Jadam... because it has no mind to manifest Conciousness.
- Conciousness is pervading table.. Conciousness is always there.
- Conciousness in us manifests because of thoughts.. Thoughts reveal Conciousness in the mind.
- Mind goes to Brahman as it were.... Contacts Brahman as it were... Agni / Indra / Vayu went as it were to Yaksha.... Got illumined....
- Person remembers Brahman thru mind because mind helps to remember Brahman thru thoughts...
- Abiyaksha guna sankalpa..
- Person visualises Brahman thru every thought as it were. Because when I am contacting thought... I am also contacting Brahman... “Brahma – Yaksha” Upasana... we are repeatedly contacting brahman through a thought. Every thought reveals Brahman... During sleep – No thoughts – No world... world in Unmanifest form...

Guna Visishta Upasana :

- Focus on Agnis power to burn / destroy / create. Its source of power is the Lord.

Geeta :

दुतं छलयतामस्मि तेजस्तेजस्विनामहम्।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०.३६ ॥

I am the gambling of the fraudulent; I am the splendour of the splendid; I am victory; I am the determination (in those who are determined); I am the goodness in the good. [Chapter 10 – Verse 36]

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

- Tat savitur Bargava... Brilliance in sun... belongs to lord... & not local sun.
- In the form of Savitur of Lord / Tejas of Lord...
- We worship lord only.

Gita :

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥ १०.४१ ॥

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 – Verse 41]

- All glory is mine... adorable nature belongs to me....
- Upasana / Vibuti / Mahatmayam / All belongs to lord. Burning power of fire / lightening nature / illumining power of sun... belongs to lord.
- New title of Lord = “Tadvanam” – Adorable in all.

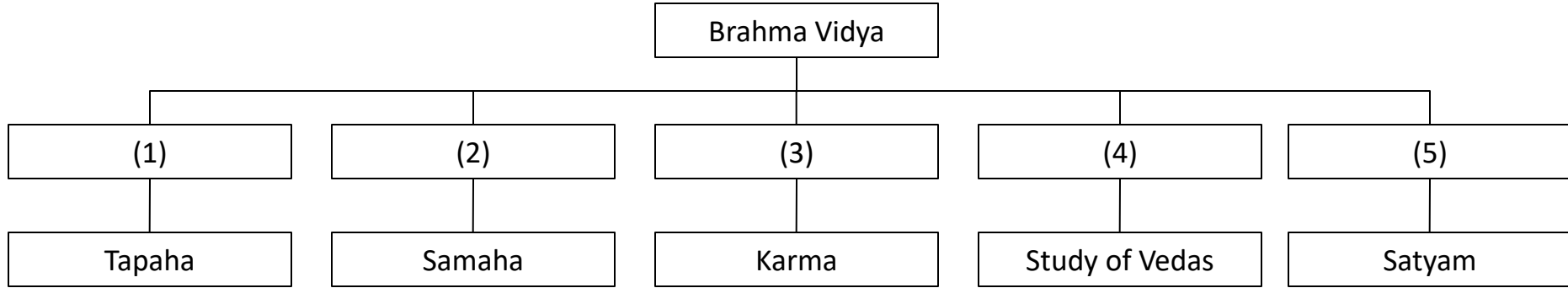
– Glory in everyone.

Guna Vishishta Upasana Phalam :

General Rule :

- Meditate on God as wealthy / powerful / all knowledge / Businessmans expertise.

Foundation for Brahma Vidya :



1) Tapaha :

- No indulgences / Excesses / not licentious life

Gita :

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ ६.१७ ॥

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep and wakefulness. [Chapter 6 – Verse 17]

- Everything in moderation eating / fasting / sleeping – waking / talking – mounam / action –rest.
- Willful self denial to establish mastery over my sense organs.
- Say no to anything you do regularly.

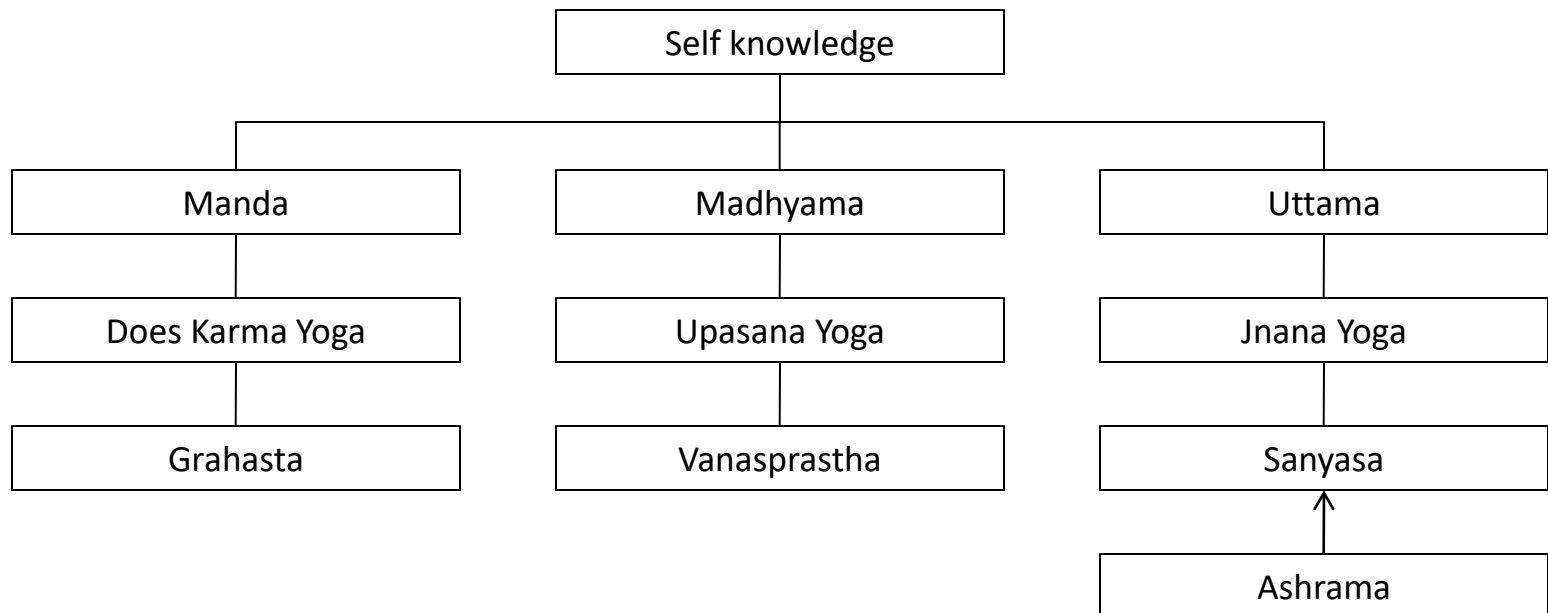
2) Samaha :

- Self control... sensuous discipline...
- Not wavering / suppression
- Managing sense organs.

3) Karma :

- Performance of duty... svadharma anushtanam.
- Performance of actions meant for spiritual growth.

4) Study Vedas :



As per student opposite things said :

Taittiriya Upanishad :

अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् ।
आदित्य उत्तररूपम् । आपः संधिः ।
त्रैद्युतः संधानम् । इत्यधिज्यौतिषम् ।

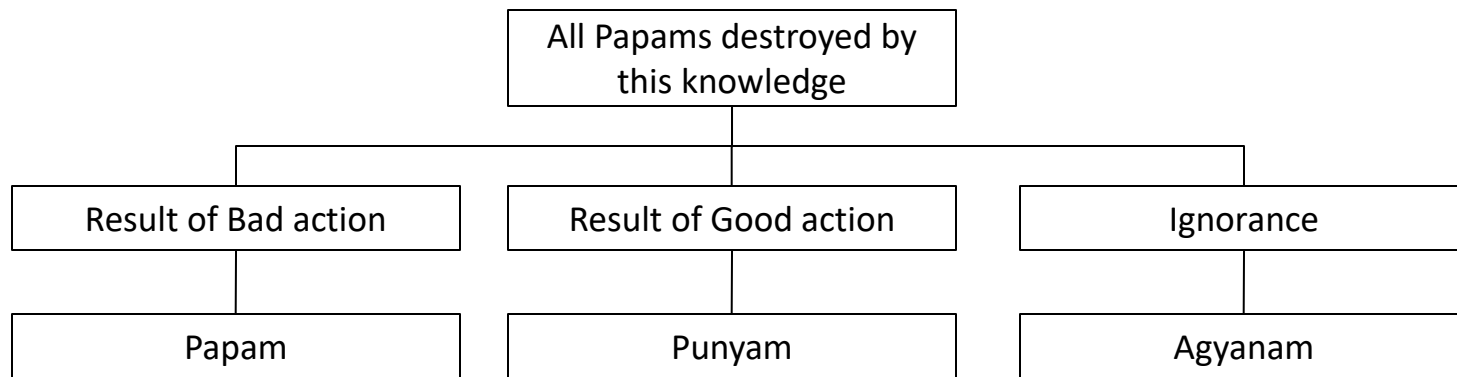
*athadhividyam, acaryah purvarupam,
antevasyuttararupam, vidya sandhih,
pravacanagm sandhanam, ityadhividyam*

Now concerning knowledge : The teacher is the prior form, the taught is the posterior form; learning is the intermediate form and the instruction is the means of joining. Thus one should meditate upon learning. [I – III – 4]

Katho Upanishad : Na Prajaya

Evam :

- Know Brahman on this manner
- Know Brahman in every thought.
- Not wait for Brahman to come.
- Say I am that Brahman. Pratibodha viditam matam.
- Neither known / unknown object... because its not an object.
- Subject ever evident.



- He will be established in Svarga loka.
- After destroying Papam / Punyam / Agyanam, attains Brahman.
- Greatest in creation / ultimate... Will be established in Brahman.
- Not sitting on Brahman...
- He knows that I am never far away from Brahman.
- He becomes Brahman... Pratishtita...
- **Phalam** : Guaranteed / Definite.

Summary

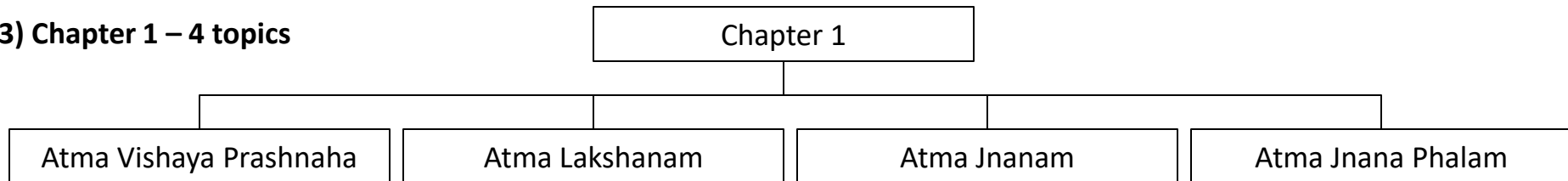
1) From sama veda... for Uttama adhikari

- **Who is Uttama Adhikari?**
 - 1) Knows difference between Ephemeral / permanent.
 - 2) Has dispassion towards Ephemeral
 - 3) 4 D's... has desire for eternal.
- **What is teachers qualification :**
 - Srotriya Brahma Nishta.
 - Has knowledge of reality.
 - Has skill / methodology of communicating to others. Qualified student approaches qualified teacher and gets knowledge.

2) Kena Upanishad :

- 1st word in Upanishad.

3) Chapter 1 – 4 topics

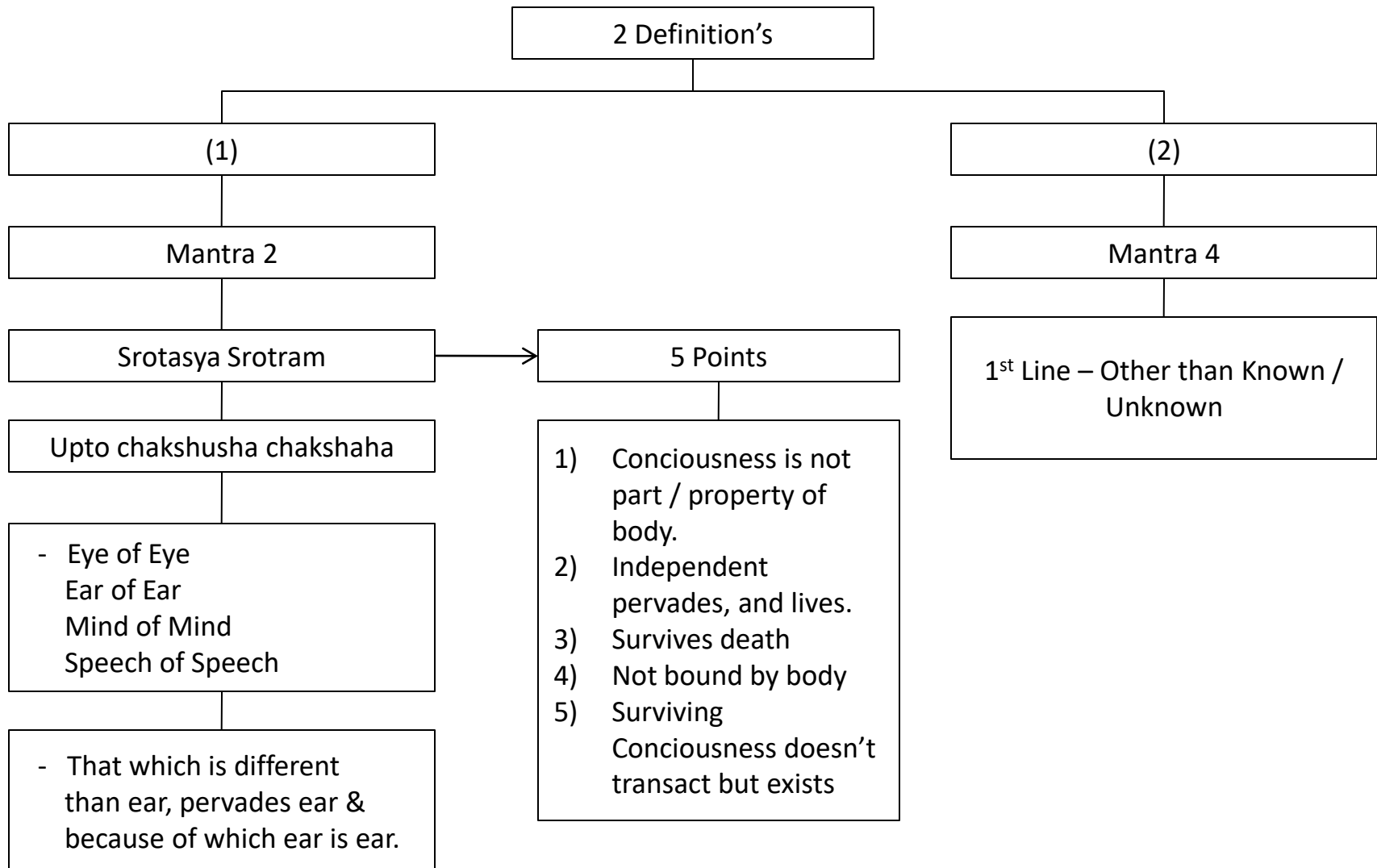


Atma Prashnaha :

- Body + Mind are inert by themselves / made of matter – chemicals...
- Sentient now because of something other than matter.
- Fan moves, By something other than itself. By itself it can't rotate....

Question :

- What is that external principle because of which inert Body / Mind functions and becomes sentient organs?
- Blessing / Unseen principle is called Devaha / Atma.
- What's Atma Tatvam because of which inert Sthula, Sukshma Shariram functions / Acts.



- Verse 2 & 4 important in Chapter 1.
- Atma is something other than known + unknown.. Can't be known... unknowable.
- Why unknowable is unobjectifiable... every known object before knowing it was unknown...
- Knowable object... Unknown before knowledge

Known after knowledge.

- Atma is unobjectifiable... only think other than known / unknown.. Is knowing principle – subject.
- | | | | |
|----------|---|---------|---|
| Adrishto | – | Drishta | } |
| Ashroto | – | Srotha | |
| Amato | – | Mata | |
| Avigyato | – | Vigyata | |
- **Brihardanyaka Upanishad** : Never seen ... experienced.... Experiencer subject.
- Anyadeva tat viditat... Atho Veditat Adhi....

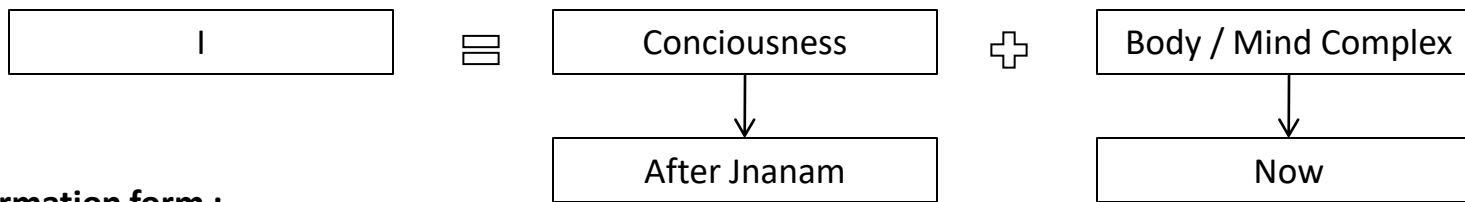
Atma Lakshana :

Atma Jnanam :

- Atma never knowable... its only owning up of fact.. I am the Atma.
- Own up Conciousness as Myself... automatically Body – Mind complex gets disowned as Atma. This is called transcendence of Body Mind Complex.

Transcending :

- Mental job not physical.
- When I use word I... instead of Body – Mind as I.... I claim Conciousness part as I... = Atma Jnanam.



Transformation form :

- Deha to Dehi
- Shariram to Shariri
- Anatma to Atma
- Atma Jnanam = Shifting of I.
- Moment I disidentify with Body + Mind complex I look upon body + mind as one of the objects of the world.
- Before I looked body as myself... Body not included in the world.
- Here “I” is Conciousness part only... Body – Mind included in material universe.
- Look at body objectively. Accept condition of body without resistance.
- Conciousness different... pervades / Enlivens / ... Srotasya.... Other than known... “Unobjectifiable”.
- Aviditat Adhi.
- Adrishto
- Asrota
- Avyakta
- Avigneyat
- Atma Jnanam.. Only owning up... I am atma... no other knowledge.... Anyadeva Tad Vidadat Atho. Its distinct from known.
- Accept Body + Mind as per laws of creation.. Objectively look at it as thought. It is happening to some other Body... this is some body....

Jnana Phalam :

1) Objectivity :

- Acceptance of Prarabda of Body.
- No Resistance.
- I am full always.
- More resistance in wire, more it gets heated up...
- Sorrow Indication of Resistance.
- Resistance indication of Subjectivity.
- Subjectivity indication of Ignorance.
- Atimuchya Dheera.. Transcendence....

2) Amruta Bavati :

- Accomplishment of immortality.
- Anatma body can't become immortal.
- Atma need not become immortal.
- Who gets immortality? Neither body / Atma.
- Getting immortality = Shifting I from mortal body to immortal Atma.
- Previously in ignorance I said... I am body – Mind...
- Now I identify with Atma... & say I am immortal.
- Getting immortality is pure shift of I in the mind... intellectual process... no physical event.
- Converting mortal – to immortal – God can't do.

Puranas :

- Rakshas do Tapas... Hiranyakashyap / Ravana....
- God omnipotent but can't convert mortal to immortal. Bagawan can't make body immortal.
- Owning up Atmas immortality as mine is becoming immortal.

Important Mantras :

- Chapter 1 : Mantra 2 & 4

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

(2) Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal.

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

(4) What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here.

Chapter 2 :

- 2 Topics reemphasised.
Atma Jnanam + Atma Jnana Phalam.

Teacher Says :

- Atma other than known.

How student receives it :

- Do you know Atma.
- Not that I know Atma... I don't know Atma



Becomes known



Becomes unknown

Student should say :

- I know I don't know.
- I know Atma... I don't think
I don't know Atma.
- I know I don't know.
- I can't say : I know / I Don't know... w.r.t. Atma.. Never use transitive verb.
- Verb which has object is transitive verb.
- If you use transitive verb, Brahman becomes object of transitive verb.
- If I say, I know Atma... (object of knowledge).
- I experienced / Saw / realised / contacted / know in Samadhi.

Only verb I can use :

- I am Atma.
- Aham Brahmasmi is only way, student can receive knowledge.
- I am Atma – Brahman....

Chapter 2 – Verse 4 :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

(4) Indeed, he attains immortality, who intuitively in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.

- Pratibodha Veditam.. Matam.... Atma more clear.
- No parallel mantra in any other Upanishad.
- Confusions regarding Atma goes away.
- Atma can never be known / knowable experiencer – if so, it becomes object.

Student concludes :

- Atma matter of belief. Never known / experienced then how to know... that it exists.
- Without Knowing, how to accept something. Acceptance without knowing is belief... like heaven.
- We accept heaven.. Never experienced Heaven. Therefore belief. Therefore till now I had hope of Atma experience.
- Acceptance without experience = belief.
- Atma can't be known / need not be known.... Because without your effort it is already evident.

- No need of special instrument for Atma. Its evident as I concious principle. (without effort / sensory or intellectual operation.
- Conciousness evident when you use sense organs.
- Conciousness evident when you don't use sense organs. (Even before operation of sense organs)
- When you don't operate sense organs, you don't have sensory experience.
- Absence of sense organs is evident because of Conciousness principle. Therefore Conciousness principle is evident even before sense organs function. Before mental operations begin. Atma is known.
- Blank state of mind evident because of Conciousness.
- Evidence of Conciousness is without operation of any sense organ.

Atma	World
<ul style="list-style-type: none"> - Conciousness evident without operation of sense organ. - Atma ever evident. Atma can't & need not be known. - In Jagrat / Svapna / Sushupti / Samadhi Conciousness is evident. - When experiences are there + Not there Conciousness is evident. - When experiences are not there, absence of experiences is known because of ever evident Atma. 	<ul style="list-style-type: none"> - Every object of world because of operation of sense organs. - When is ever evident Atma evident? - Ever evident means, you need not work for evidence of Atma. - What Sadhana should you do to know Atma? - Doing Sadhana is denial of Atma. - I look for light here + there... Searching for light is denial of light. - Searching is possible only because of light alone. - That Conciousness because of which everything is searched... that light need not be searched by you.

- Atma is known in which Avastha? Nirvikalpaka?
- Misconception is negated by Pratibodha Viditam Matam... in + thru every experience Atma is evident... Atma not experienced / evident in a particular experience.
- Owning up of this ever evident Atma, Conciousness as I, is Atma Jnanam.
- Owning up requires thought in mind.
- Evidence of Atma doesn't require thought.
- This ever evident Conciousness Am I.. Is the thought required.

Atma Jnana Phalam :

- Sarvatra Atma Darshanam / Amrutatva Prapti.
- Recognising myself in everyone...
- Wave itself as wave.. is located
- Wave itself as water... it sees itself everywhere in the ocean.
- When I take myself as body I am not in every one, every where.
- When I know myself as Conciousness... where am i?
- Buteshu Bhuteshu Vichitra Dheerah... pretyasman Lokan... Amruta Bavati...
- I am Conciousness in every body is Sarvatra Atma Darshanam.
- Be everyone as myself – Love all. Look everyone as myself. Only way, universal love is possible.

Amrutatva Prapti – Immortality :

- Freedom from fear of death.
- Chapter 2 – 4th mantra important.

Chapter 3 :

- Symbolic representation.. Story....
- Indra / Agni / Vayu not able to know yaksha who appeared...
- Mind / sense organs can't know Brahman... Brahman indriya Agocharam.
- Indra – represents mind. Agni / Vayu... sense organs.

Significance of Story :

1) Brahma – Astitvam – thru yaksha :

- Brahman existence proved because its not available for objectification.

2) Brahma – Durvignetvam :

3) Necessity of qualifications of student :

- **Humility :**
 - Devas Arrogant...
 - When indra became humble, he got knowledge.
- **Guru required :**
 - Indra got knowledge only with Umadevi.

4) All glories belong to Brahman alone...

- Hearing power / seeing power / thinking power belong to Brahman.
- Agni / Vayu lifting power belong to Yaksha / Brahman.
- Therefore nobody has any glory of his own.
- **Claiming glory :** Mithya Abimanam... Vanity in every abimanam, is mithya.

5) Self in person makes person great.

- Like indra / Agni / Vayu became glorious.

6) Story useful for Upasana.

Chapter 4 : 3 Topics

1) Glory of Brahma Vidya :

- Jnani adorable like Indra / Agni / Vayu.
- Guru : Glory belongs to Jnanam he possesses. Tasmāt Atma Acharya...

Mundak Upanishad :

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामान्
तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः ॥१०॥

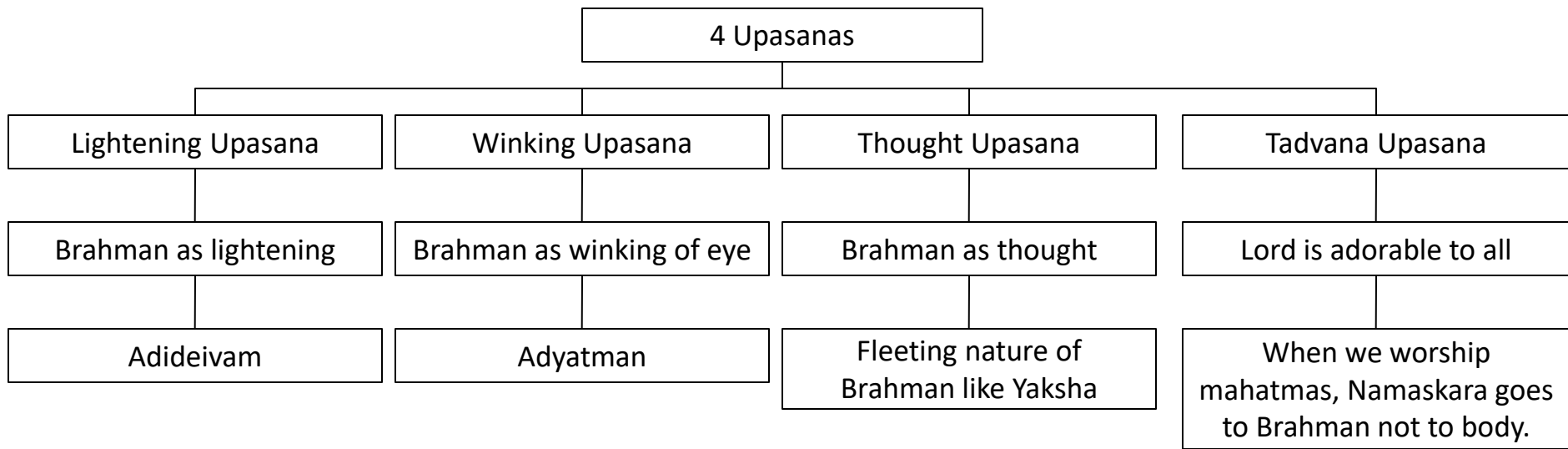
yam yaṁ lokam manasā saṁvibhāti
viśuddha-sattvaḥ kāmayate yāṁś ca kāmān,
taṁ taṁ lokam jāyate tāṁś ca kāmāṁs
tasmād ātmajñāṁ hy arcayed bhūti-kāmaḥ.

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honour the man of Self-realization.
[III – I – 10]

2) 2 types of Sadhanas for those who can't grasp.

Problem :

- Grasp but mind can't retain.



Keno Upanishad – 35 Verses

Chapter 1 – 9 Verses

Question : Verse 1

- What principle makes our organs junction?

Answer : Verse 2 & 3

- Ear of ear
- Mind of mind.
- I Consciousness pervades the ear, different from ear, not object of ear, because of which it hears.

Verse 5 – 9 :

- Atma is that because of which every organ objectifies with external world but itself can't be objectified.

Verse 4 :

- Brahman is that which is other than known and unknown.
- Brahman ever subject, never object of knowledge.
- We can't doubt its existence, it is ever self evident as "I".

What is fruit of knowledge:

- One claims his immortality by disidentifying from his matter sheaths.

Teacher : Verse 1

- If you consider you know Brahman, you know only little.

Student : Verse 2

- I don't think I know Brahman. Well as an object. Not that I don't know. I know I don't know. Anyone who understands my statement knows Brahman.

Verse 3 :

- Brahman is known to that person for whom it is known, does not know.

Chapter 2 – 5 Verses

Verse 4 :

- How to recognise Brahman?
- Brahman not object of any thought to be recognised.
- Brahman is Consciousness in which every thought and its absence shine.

Lamp :

- Reveals lamp + Electricity.

Thought :

- Reveals thought of object + Consciousness.
- Consciousness pervades every thought, which is not object of any thought and because of which every thought is conscious.
- This is only way to immortality.

Verse 5 :

- Life valid only when one gains this knowledge.

Keno Upanishad – 35 Verses

Chapter 3 – 12 Verses - Story

- Devas celebrate victory over Asuras.
- Brahman appears as Yaksha to Teach a lesson.
- Agni – Vayu – fail and recognise they are powerless in front of Yaksha.
- Indra gets teaching from Umadevi.

Story reveals following ideas :

- a) It is meaningless to be arrogant of one's power.
- b) Brahman is existent.
- c) Brahman can't be known by the senses (Gods) and the mind (Indra). It is dramatisation of 1st Chapter.
- d) Knowledge of Brahman can't come without qualifications like humility.
- e) Knowledge of Brahman is the noblest of all.

Chapter 4 – 9 Verses

Verse 1 – 3 :

- Indra gains knowledge from Uma.
- Agni and Vayu gain knowledge from Indra.

Verse 4 – 6 :

Upasana Brahma as :

- 1) Lightening / Wink of eyes / Adhi Deiva Upasana.
- 2) **Thoughts in Mind :**
Adhyatmika Upasana.
- 3) Brahman as
Tadvananam, the adorable Atma of all
(Like power in the Wind, heat in fire).

Verse 7 – 9 :

- Follow Karma Yoga and Values (Austerity, restraint and truthfulness).
- One who follows this and recognises Atma attains the highest, limitless Brahman.